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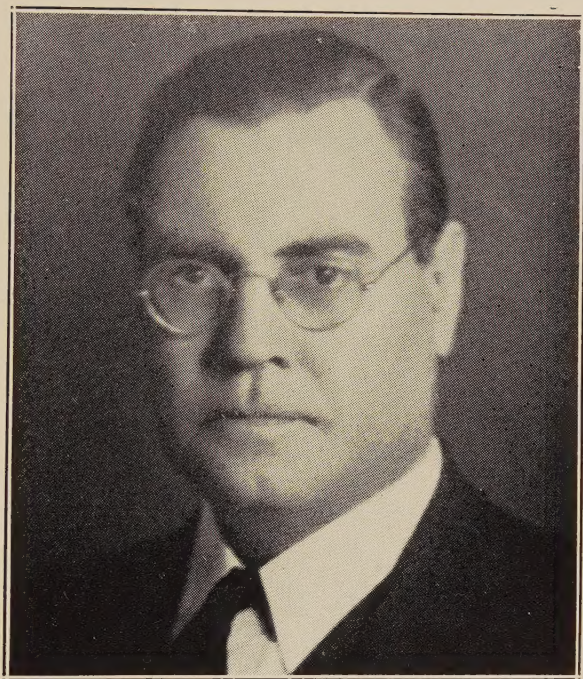
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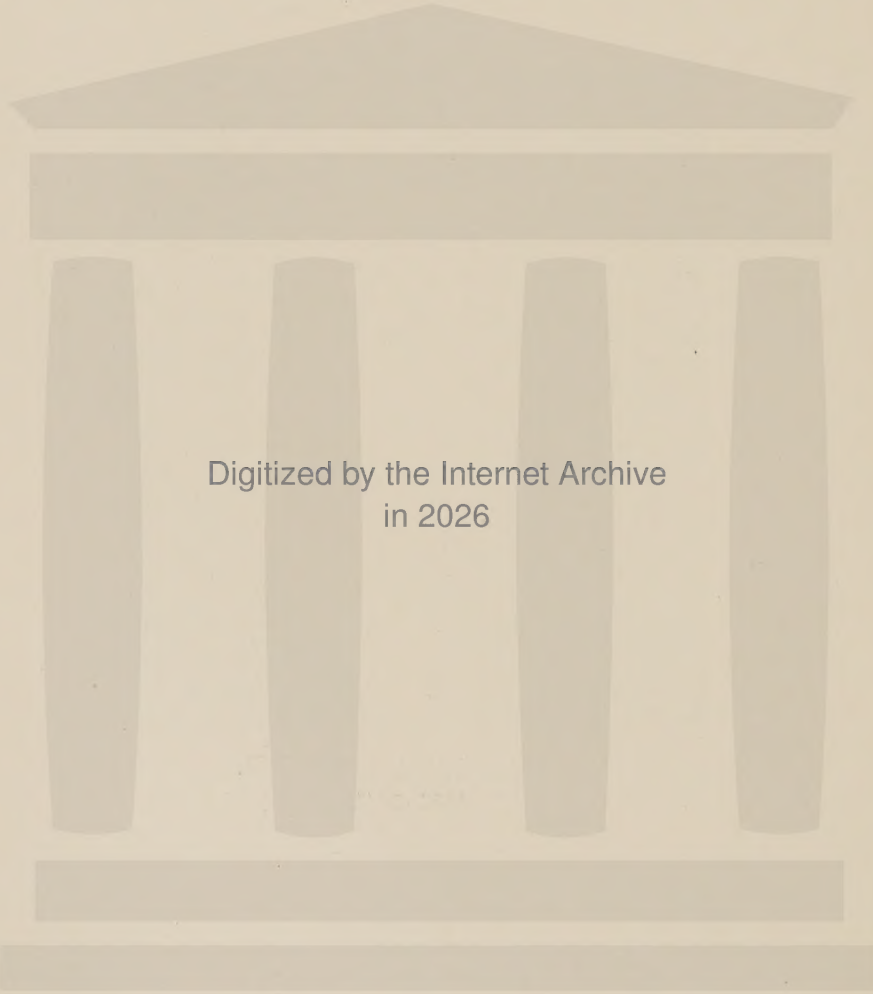
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† Died March 10, 1942.



DONALD MACKENZIE, D.D.
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VOL. XXXV

PRINCETON, N. J., March, 1942

No. 4

THE SEMINARY IN WAR TIME

I

WITH the entry of the United States into the world struggle the fact of war ceased to be a distant reality of which only echoes reached our cloistered quiet. From being a tragedy which we lamented, a subject of earnest discussion and the theme of much prayer, war was transformed over night into a challenge to action.

While the Christian Church as such does not make war and never can be at war, the country to which, under God, the Church in America owes many of its precious liberties, is at war. Millions of Christian men and women in the United States who are members of the Church are involved directly in the war effort. The Church has a responsibility to undertake the shepherding of these millions and to aid, by all the means in its power, a multitude of others who do not belong to its membership. It is obligated also to confront, in the name of God and in the spirit of Jesus Christ, the new human situation created in this country following the disruption of normal life. Having this in mind, Princeton Seminary girded itself immediately to play its part in meeting the new needs of the Church and the nation.

II

The realities of the new situation were vividly brought home to the Seminary campus when one of the most distinguished members of the Senior Class, son of a Presbyterian minister, and a graduate of Harvard University, was called up for service in the army as a reserve officer. In view of the circumstances of the case and the distinguished record of the student in question, the Faculty of the Seminary agreed to allow him to terminate his studies in January and graduate with his class in May.

The campus was subsequently visited on two successive weeks by the Chief Chaplain of the Navy, Captain Robert D. Workman, one of our own Alumni, who presented the challenge of the men in the fleet for the dedication of life to chaplaincy service. Our students have been encouraged to believe that there are few places where they can render more needed service at the present time than with the men who have surrendered their all in response to the call of their country. We make it equally clear that the chaplaincy, whether in the Army or in the Navy, is so important that

the very best ministers that the Church can supply are needed for that service. Attention is drawn to the fact that it would be a calamity of the first magnitude that any should be admitted to the position of chaplain who are personally unworthy, or who have volunteered from unworthy motives. In this connection the Alma Mater of three thousand living ministers sounds an appeal that every one of that number who is within the age limits laid down for candidates for chaplaincy positions, ask himself before God whether the present situation does not constitute a special call to him.

III

On the other hand, the Faculty of the Seminary has not considered that the present situation requires, or that the best needs of theological education or of the Christian Church would be served by introducing a full summer term to accelerate the conclusion of ministerial preparation. The reasons that weighed with the Faculty in deciding that the plan of acceleration adopted in the majority of colleges, was neither wise nor necessary in the case of a seminary, were as follows:

Seminary students, whether rightly or wrongly—and we believe rightly—are exempted from military service. They are free, in consequence, to terminate their studies in the normal way. However much they might accelerate their course, the army would not accept them without several years of experience in the pastorate. As seminary students, on the other hand, they will be in a position to undertake responsibilities in churches which have given up their own pastors for chaplaincy service.

There is, besides, a very great difference between the status of courses in a liberal arts college and the status of seminary courses. If a liberal arts student should be called into service before the normal termination of his studies, the more subjects he has had the opportunity to take, the better will it be for him in the interests of his general culture. But in almost no instance will he be required, save in a general way, to make use of those studies in connection with his career as a soldier or sailor. The Seminary, on the other hand, is a professional school. The knowledge and skill which a theological student acquires from the mastery of certain courses constitute an essential part of his preparation for the ministry. If, for any reason, he fails to do justice to these courses he will be seriously handicapped all his life. He would prove a **poor** minister wherever he served, whether with the armed forces or among people engaged in the ordinary routine of life. This same criterion has prevailed in another great professional school of a different kind, the Massachusetts Institute of Technology. This institution, in the interests of its own graduates and the service they can render, has consistently refused to carry acceleration to the pitch that many other secular institutions have done.

It must never be forgotten, moreover, that what laboratory instruction and experience are to a student of the sciences, whether theoretical or applied, direct work among people during three or four months in the summer is to a student of theology. Last year almost every student in Princeton Seminary engaged in some form of religious work during the summer vacation. It is the unanimous opinion of these students that nothing in

their academic preparation can become a substitute for such practical experience. Initiation, under laboratory conditions, into the real tasks of the ministry, gives students of theology a new interest in study, so that the value of their academic work, following periods of service on the field, is very greatly enhanced. Alas for that young man whom a misguided zeal plunges into the realities of life after a forty-eight week year for two successive years, without his having had any opportunity to try himself out for a reasonably prolonged period ministering to the spiritual needs of men and women! There are laws of growth which we violate at our peril; and there are cases in which the surest way, and perhaps the speediest way, to reach an ultimate goal is to hasten slowly.

It is important to observe in this connection that a leading American seminary which had decided to inaugurate a summer term dropped the idea immediately when the Faculty discovered that out of two hundred and fifty students only ten were interested in returning for summer work.

Nevertheless, while the introduction of a special summer term does not appear to be the way in which the Church and the nation can be best served in the present crisis, the Faculty of Princeton Seminary will be willing to respond to emergency appeals and will allow outstanding students to graduate in less than the normal time. Not only so; the Seminary will admit without delay students who are graduated from college at mid-year. Special introductory courses will be provided for such students to enable them to finish their seminary course exactly three years from the time of their admission.

IV

No one can tell, of course, how the prolongation of the war will affect the enrollment of students and the normal life of the Seminary. We anticipate, as other seminaries do, that the entering class in 1942 will be smaller than the class enrolled in 1941. We know of a number of students who would ordinarily be coming to the Seminary next year who have felt it to be their duty as Christians and as citizens to volunteer for active service. So important is it, however, that the ranks of the Christian ministry should be maintained at full strength in the present crisis, that it would be disastrous if candidates for the ministry dropped to a low level in quality or in quantity. The Seminary looks, therefore, at this time to its Alumni to keep the claims of Christ's service in the ministry before the ablest Christian young men in their congregations and their sphere of influence. When the present horror shall have ended, the Church of Jesus Christ will need as never before in her history, the largest possible number of consecrated sons and daughters, to face a world that in the interval, will have rediscovered and applied to itself the forgotten designation "lost."

J. A. M.

RELEVANCY OF THE PIVOT POINTS OF THE REFORMED FAITH*

PROFESSOR JOHN E. KUIZENGA

I UNDERSTOOD from the first that the subject I am asked to discuss at this meeting is the Relevancy of the Pivot Points of the Reformed Faith. The plan was not, I inferred, that I should give my own exposition of the main positions of the faith, but rather that, assuming these points, I should try to make clear what would be involved in them for the tragic total situation in which our world finds itself today. I have held to this plan so far as possible, and all discussion of these points or concepts themselves is incidental.

As thus stated, the subject makes three assumptions that are, to say the least, a trifle disconcerting. One is that I am able to diagnose the malady of our distressed society. The patient is evidently in a desperate state. The physicians summoned or self-invited, have shown such variety of diagnosis, that, while their good-will and sincerity is beyond aspersion, their competence is not. I should hate to be one more of the discomfited doctors. Yet what is needed today is a healer who will say, "Thou ailest here and here and here" — definite diagnosis, and specific medication, for today generalities are banalities.

It is implied also that I shall be able to say exactly what are the "pivot concepts." Perhaps there is agreement on these matters. Efforts made during the nineteenth century to state the supreme principles of Calvinism, whether in Germany, the Netherlands, Scotland, or elsewhere, were not especially marked by agreement. Discussions at recent Calvinistic conferences make it clear en-

ough, that, though a theologian be sure in his own mind he will discover in a new sense "that a man's foes are those of his own household." Nor is that to be wondered at. It is not the easiest thing to point out the supreme principles or major concepts of a faith so profound and so all-inclusive.

Implied also, in the statement of the subject is, that, granted a man discover the disease and know the remedy he will also pronounce the prognosis—tell how the medication will act and how the patient will progress. But as masters of the subject you will know that the progress of the kingdom, the hope of the millennium, and the time of consummation are not very explicit in the Reformed Faith. In spite of that, the relevancy of the faith was not doubted. As the Dutch statesmen and thinkers phrased it, "They saw the command clearly, even though a bit blind as to the future."

Now it is such implications of the subject, conjoined with a world so distraught, that might be a little disconcerting to a bold discussion. Yet, precisely that subject boldly discussed is what we manifestly need. Born in a day of emergency, formulated in a time of crisis, the Reformed faith seems to have come to the kingdom for such a time as this. Cowardice has never been a corollary to Calvinism. The heroes of the faith in earlier days never failed to take their stand and "maintain," "carry on," when their faith was

* Address delivered at the annual meeting of the Western Section of the Alliance of Reformed Churches in Baltimore, February, 1941.

challenged; and today even one of the least of the believers ought to be willing to give a reason for his conviction that his faith is relevant. I shall therefore take up certain great aspects of our faith, adding the encouraging promise that I shall not attempt in one address to cover the whole range, else might you at once require the "perseverance of the saints" in a new and difficult application.

As a first principle consideration I would like to suggest that

I. THE REFORMED

FAITH IS A RELIGION

I would like to say, a totalitarian religion. I hope that does not immediately disappoint you. I know, of course, the heavy handicap under which the term *religion* labors since Barth—the first Barth in the first stage—totally repudiated the word in its application to Christianity. Since which time certain of the brethren dissembled, in so much that even Barnabas was carried away with their dissimulation. The very word *religion* has been tabu, or made the means of aspersing the genuineness of a man's Christianity. But we have no word to take its place. Until very recently our conservative theologians had no hesitation in applying the word to our faith, only adding, the true, the final religion. A religion as I use the term, designedly, has two precise meanings. It implies the sense of immediate, face-to-face relation with the Arbiter of our destiny, so that neither church nor conference nor council, nor priest nor presbyter nor pope can come between a man and his God. With that first element in our religion goes this other element, the total surrender, the total dedication, the total consecration of all one is, all one has, and

all one hopes to be to his God. This is that celebrated *Coram Deo* of other days. In this sense I mean that the Reformed faith has always been primarily a religion—never primarily a system, but a living relationship—a universalized existential moment, expressible in that undying phrase of the great Elijah, "As the Lord God of Israel liveth before whom I stand."

I submit that this has always been the real nature of the Reformed faith. The great catechisms and confessions were written after Christians had the faith, written as an exposition of what they believed, what they lived by, and what they would die by, if the need called. God is the great reality, not an idea, not a symbol, not a mytho-poetic fancy, not a means to an end: He is the living God, the Supreme Person, high and lifted up, so that all things and all men are to serve Him. Our life with Him brooks no loyalty except loyalties that can be included in loyalty to Him. With this loyalty to the living God goes surrender of all self-will and self-seeking, and repudiation of every claim that clashes with the claims of Almighty God. That is what I mean by putting among our pivot conceptions this first of all, that the Reformed faith is primarily a faith, a religion. I know no better symbol for it than Calvin's own device, a hand outstretched in service holding a burning heart. It is the pulse beat of that faith that I feel as something different in even the humblest of the Reformed church services. "Where two or three are gathered together in my name, there am I in the midst of them."

This aspect of the faith is supremely relevant today, because this is what the democracies lack, and something akin to this, its caricature, is what the totalitarian powers

have. The youth of the totalitarian states, especially Germany and Russia, seem to have a self-dedication, a self-consecration to a cause, like loyalty to a religion. Theirs is a religion. Now a religion can be out-classed only by a higher religion: "When the gods arrive, the half gods go." Often before, Christianity has out-thought, out-lived, and out-fought other religions. But what we lack in our democracies is both the totalitarian dedication to a cause, and the more powerful Christian conviction, which is its only possible rival. We have become secularized. Too much of our encouragement to internal reform, too much of our resistance to external aggression is pitched on the low level of creature comfort, leisure, enjoyment of our own way of life. We want to drive the communists out and keep Hitler from getting in, because we prefer smugness and a good time. Even democracy is prostituted to the abundant life of self-indulgence. We do not hate unrighteousness and oppression; we hate to be uncomfortable. That is the barb in the totalitarian sneer that the democracies have become soft. We have become a people of this world, having their portion in this life, whose God is their belly.

Such democracy scarcely commands the loyalty of the rich who most enjoy it, and commands not at all the have-not multitudes who have never yet found a decent *lebensraum* within democracy. Unless, and until democracy becomes a symbol of loyalty to something higher than democracy, democracy cannot endure. Until we get ready to die for God, we shall never be ready to die for our neighbors, nor even for our own highest life. This aspect of our faith is specially relevant to our youth. Youth demands a religion — some-

thing supreme to live for, to adventure for, if need be to die for. If we cannot present and exemplify such a Christianity, then Naziism and Communism hold the "Open Sesame" to their hearts. Naziism is a much higher faith than much of our contemporary Christianity. That is why I rank first this pivot point I have ventured to call, *the Reformed faith a totalitarian religion*.

This conception, in my opinion, leads on inevitably to

II. THE SOVEREIGNTY OF GOD,

a conception admitted by friend and foe of the system to be characteristic, pervasive of the whole. In my opinion, it is most positively relevant. I must now attempt the impossible task of condensing its exposition to utmost brevity so that I may point out its rich meaning for our world.

The Sovereignty means the creatorhood of God, so that always all the universe is his creation, instrumental to his purpose, dependent on him, and God never dependent on the universe. I take it this means we must purge out of our thinking the identity-monisms that followed after Kant, confounding the creature with the Creator, that we may again have a Supernaturalism and a Transcendence, with the true immanence that is not identity. Thus God is the Law-Giver in nature, life, society, spirit. This is his supremacy in decrees, in predestination, in actual government, and in final consummation. As Sovereign he is Person supreme, not might or force, Person with character, moving ceaselessly to the accomplishment of his purposes. All things and all creatures shall serve his holy will. Even evil and sin shall be within the scope of his plans, so that if he permit or create the whirlwind, it is

only because he proposes to ride upon the storm. As Sovereign he is Absolute, though never "the Absolute."

But what is so characteristic of the Reformed conception of the Sovereignty, and this is its superlative relevance today, is the paradox that this absolute sovereignty in heaven becomes the only sure basis for all the relative sovereignties on earth that now lie under the heel of the false absolutes. Here is, for example, the only firm foundation for individuality with the rights of "life, liberty, pursuit of happiness." Only if the individual belongs to God and God's purposes, are you forbidden to make man a hand, a tool, a soldier, a pawn in the game of the dictators. He is God's, and God has made him an end; yet here is the added paradox, the God who makes him an end alone has the right to make him a means. Man cannot have his freedom, if he have not his vocation. In the service of God we establish our individuality in the very moment we transcend it, to serve our God in the service of our fellow men. That is why the men of the Reformation period were engines of destruction to tyranny at the very time they were establishing democracies and moving to education and decent living conditions for all men. How relevant this all is, is seen in the fact that our modern freedoms built on other foundations have proved useless. Men have not known what to do with their freedoms except enslave themselves. The dream of freedom has proved so delusive that men barter it for the comforts of fed beasts in a stall. Without the Sovereignty in heaven, how much better is a man than a sheep?

In this Sovereignty above lies also the basis of the relative sovereignty of science, education, press, pulpit,

and law. This has been expounded frequently enough, but is always still hidden from our eyes by the shadow of nineteenth-century Naturalism. Because God is Sovereign, we may assume the real is rational and scientific investigation may set up the ideal of finding, and the duty of publishing truth. That holds all down the line—education, press, law, and pulpit, though there is also a higher basis for the pulpit. If one rejects the sovereignty of God, what other basis is left for these freedoms? Hence, the situation in the new tyrannies is logical and perfectly inevitable: why should not school, science, press, pulpit, on the basis of Nazi ideology and religion, serve the will of the state? What a ghastly role these now play in Germany, manufacturing facts, creating history and establishing theories that prove the Nazi is right. What can save us from such a fate unless science, school, press, platform find again their own limited Sovereignty, because they owe their first fealty to God.

"My will is not my own
Till thou hast made it thine;
If it would reach a monarch's throne
It must its crown resign."
Here is our *Magna Charta* of freedom.

Here, also, is the charter for the freedom and right of the nation, its right for inner government, and resistance to tyranny without. For its inner life, in responsibility to God, the nation must suppress vice and crime; and more positively, in its responsibility to God, must the nation seek the abundant life for its people, which God meant them to have. Else government becomes merely the voice of the strong, whether the strong be the aristocracy or the proletariat; and why not?

Again, the paradox that only by virtue of its responsibility to the sovereignty of God is a nation sovereign to resist aggression from without. More strangely still, by virtue of its sovereignty under God the nation finds its right, its place, and its subordination in internationalism that sets the will of God above all! If no Sovereign God, why an internationalism at all? On the basis of utility?—the greater good for the greater number? But the strong do not worry about such utility. Hitler probably will find, if he once attain supremacy, that the job is too large for him; but aside from the sovereignty of God, there is no reason why he may not try it out, and no ultimate reason why a world empire must fail. If God be the God of right and justice, that is a different matter. All our relative sovereignties are corollaries to the sovereignty of God.

The theme is fascinating, and the exposition of its truth is writ so large today in every nation and among the nations that even a way-faring man need have no difficulty in reading it. What Walter Lippman in his "Preface to *Morals*" called the lost provinces of religion, marriage, science, art, politics, commerce and industry, are lost provinces precisely because they have rejected God and have no other vocation, they have no place, no meaning, no mission, no relevance to life. The endless tale repeats itself: "We have come to see with Huxley 'that a man's worst difficulties begin when he is free to do what he likes.' The evidences of these greater difficulties lie all about us: in the brave and brilliant atheists who defied the methodist God, and became very nervous; in the women who have emancipated themselves from the tyranny of fathers, hus-

bands, homes, and with the intermittent and expensive help of psychoanalysts, are now enduring liberty as interior decorators: in the young men and women who are world-weary at twenty-two: in the multitudes who drug themselves with pleasure: in the crowds enfranchised by the blood of heroes who cannot be persuaded to take an interest in their destiny: in the millions, at last free to think without fear of priest or policeman, who have made the moving pictures and the modern newspapers what they are."¹

This is what has come from the denial of the sovereignty of God. It is what Berdyaev calls the end of the era of humanism. When we become bond servants to God and servants to all men, then our freedom is formed and continues. So all of life and all in life must become a corollary to the sovereignty of God—else disillusionment. A Dutch poet has put it brilliantly—I offer a poor English translation:

What falls away from God most high
must fall;
A common lot, a common fate for
all—
The home, the race, the folk, the
nation,
The many or the few selected:
Deserted those who God desert,
Those who reject, rejected,
Today we hear loud voices cry
"No fear, we'll manage without
Him!"

But those who say it die!

The progress of my thought carries me forward to

III. THE REFORMED

CONCEPTION OF SIN,

for we see sin against the background of the sovereignty of God and the total consecration called for by our faith. Our concept of sin is,

¹Walter Lippman, *Preface to Morals*.

in my judgment, realistic, adequate sober, hopeful. It finds the root of sin in man's total nature, the unbelief of his heart. So it regards sin as lawlessness, transgression, inner corruption, rebellion, godlessness, wickedness, self-deification. We call human nature totally depraved, but never utterly corrupt. Sinfulness is abnormal, inevitable, never necessitated. We find in man no soundness, no hope of self- or social-salvation. Side by side with human sinfulness we set common grace and special salvation, so that our hopefulness for humanity rests not on man but on God. We trace sin's origin to a primal defection, and see its guilt and perversion co-extensive with the race; yet individuals and generations may develop it to a frightful enormity. How adequate, realistic, sane this is, will be clear if I remind you of the impossible views of sin which are rejected. Sin is not the moral tail of an animal ancestry not yet eliminated; no mere bad social heredity; nor is sin either the possession of the physical body or the fact of our finiteness; nor is creation itself the primal and inevitable fall; nor is sin the new fall of each new pure individual. We reject alike the natural goodness and the natural indifference of human nature. We do not underwrite the horrible and hopeless indictment of human nature by Freud and Schopenhauer, nor the Nazi cynicism that sin is only failure to have our own way. The Reformed faith thus holds a deep consciousness of sin, which the facile superficialities of liberalism and modernisms had practically expunged from human thinking, until the economic crisis within the nations and the hell of total wars began to bring it back. I think it may be solemnly averred that none of the concepts of the Re-

formed faith is more entirely relevant, experimentally, socially, scientifically and philosophically.

May I try to indicate briefly what this view of sin would do for us? It would help us realize how such a wicked world and such wicked people can exist both within the nation and outside the nation. Our milk-and-water liberalism is still dazed by the situation and have not yet stopped explaining how all of this is the mere misfortune of dear, good people, all of whom want to avoid it. All the time we slip from "moonshine" palliatives to midnight despairs. Our fathers knew what sin was and knew what to do about it: we don't know what sin is, and still less what to do about it. Our present attitude toward the enormities of sin is like the quatrain:

"Little Billie choked his sister,
She was dead before we missed her:
Billie's always up to tricks—
Ain't he cute, he's only six."

We must be pessimistic because of our knowledge of men, and optimistic because of our knowledge of God.

The Reformed conviction of sin would restore to us the "power of the sword" for dealing with vice and crime, economic exploitation, and moral debauchery of whole communities within the nation. It would restore the conception of law and the judicial administration of law by courts. We are moving far in the direction of making law and court room adjuncts of party politics. There is no longer anything in the land to be punished, nor is it any more possible to punish anyone — that, again, is the barb in the totalitarian sneer that the democracies have become soft. If we could see sin, we could see vice and crime; but never so long as we are all "jolly

good fellows." In the Reformed countries, so long as they held the faith, they were stern with vice and crime—stern at the beginning, that they might be gentle at the end. They sought to cure the deformations that they might rescue the real human nature. So they had the home and the school and the law and the church to find the true *lebensraum* for all men.

Because of its conviction of sin, the Reformed faith dared the paradox of always working for a new social order and never expecting Utopias. As President Taft said: "You can never have an honest horse race until you have an honest human race," so you can never reach Utopia with unrepentant sinners. We are discovering what we might have known—that our national problem is more moral and spiritual than social and economic. Yet, from the days of Calvin in Geneva to Kuyper in Amsterdam, the Reformed believers have preached repentance and faith, while trying to pass laws for a more decent Christian social order. The Reformed conception of sin would give us in the nation's capital at once high conviction, stern justice, and steady instrumentalism, not mere experiment founded on expediency or something less.

With a conviction of sin we should again have "the power of the sword" in foreign relations. Our faith preserves the capacity for stern and righteous indignation. It would show us that there are matters more precious than life, and save us from the sentimental love that has no justice and righteousness at the heart of it. The Reformed creeds believe that in a world of sin the state must protect the life and opportunity of its citizens, if need be by the arbitrament of war. None of the Reformed creeds

are radically pacifistic—as yet: but they are paradoxical here too, in that while they believe just wars may at any time be necessary we must realistically work for peace all the time. It is written, "If it be possible, as much as lieth in you, live peaceably with all men." We are not to proclaim peace, where there is no peace. Thus, through the Reformed view with its capacity for stern, moral indignation, we should set a new value on righteousness within the nation and between the nations, for the sovereignty of God would be over all, and sin would be the enemy to be fought all the time everywhere. That would be the sure cure for "power politics" within the nation as well as among the nations. Nor do I know anything else to cure so many people of the supineness which will fight for justice neither within the nation nor against aggressors. Our present motto seems to be, "let us live comfortably, everything will be all right in the end," quite forgetting that in the end there is no comfort in such a way of living. There can be no true conception of righteousness, if there is no true conception of sin. The conception of sin made the Reformed fathers vertebrates. It has much to offer our world, but only if we joint it with

IV. THE REFORMED

CONCEPTION OF GRACE,

because once we know our sins and God as Sovereign we can not live before his face, unless "the only wise God" is also "our Savior who shall set us at last faultness before his presence with exceeding joy." In the Reformed faith grace is more utterly exalted than in any other theological version of Christianity. We are utterly and hopelessly lost souls, so that we can do absolutely nothing for ourselves—that is our doctrine

of sin. We are under guilt and penalty before the Sovereign—that is our judgment unto condemnation. We are pardoned because “He bare our sins in his own body on the tree”—that is our redemption. We are sanctified because he sends his Spirit into our hearts so that we repent and obey from the heart — that is the riches of his grace. All this is and always has been of him—that is our predestination and election. All is grace from first to last. Almost a pity to touch on all this so sketchily—only you remember I am not to expound the pivot points but to state their relevance.

Here, too, we have what our time needs. To begin with, it wipes out all the pride of breed and race and culture and caste. Even in our western world we have all these damnable barriers between men until we find the cross as the great leveller.

“When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.”
It is only the calamity of being lost and the joy of being saved that can make “Julia O’Grady and the Colonel’s Lady sisters under their skin.” By grace we get a double love for men that levels all barriers: we love them as creatures who must be saved, and we love them as brothers who are the possible children of our faith. This love may be cultivated precisely, because it is spontaneous in the heart of each who has stood at the cross as a lost soul and as a redeemed sinner. It is the characteristic doctrine of irresistible grace that levels the last barrier and kindles the inescapable love. No single thought is more relevant.

Waiving for the present the missionary message of salvation “found

in none other,” I dwell on its corollaries. We are in our present hell because of the clash of blood, race, class, creed. But where is the leveler to be found except in an adequate love? And how get such a love for man unless we first love God? And how love God, unless we know he first loved us? And how know he first loved us, unless we see the love on the cross? And do we ever fully see the cross until we know that all save our sins come from him? Here is the supreme motive for selfless service, here is “the grand society of the disinterested.” You will never get men to live or die for men merely because they see human misery: pity and humanitarianism do not see deep enough. You will never get men to live and die for men because we ought to be altruistic: altruism is not strong enough. Neither can you command service through the appeal of self-interest, the appeal that we had better give up something for the “have-nots” lest they take all that we have: self-interest is always short-sighted. We had better learn before it is too late that you join “the grand society” only when you look at men *sub specie aeternitatis*, and by the radiance streaming from the cross. Then we see their lives and opportunities and needs as sacred as our own, our brothers for whom Christ died.

Here, too, is the hope of reconciliation between the duty of vocation and the duty of service. By the duty of vocation I mean that we regard our daily toil as the call of God. This has been stressed as characteristic of Calvinism—the call to industry, thrift, accumulation of property. For this Calvinism has been blamed as the root of capitalism. But what is too often forgotten is that Calvinism has the counterpoise doctrine of the

stewardship of all that a man has. The secret of property right lies not in the fact that one has accumulated it, but in the fact that it is the instrument with which he serves God in the service of his fellowmen. But here equally is the right to limit property, if with his property a man destroy himself and his fellow-men. Still more often overlooked is the fact that this stewardship is of all of life's gifts, powers, abilities. You cannot have the stewardship of capital and refuse the stewardship of labor. It is worse to steal a man's chance to work than to steal his property. To rob a man of a chance at decent living conditions — house, clothes, food, leisure, opportunity for education — that is more damnable than to steal his purse. In stressing, as we have done, thrift and property, we have taken from Calvinism only so much as suited our own greed, and neglected its weightier doctrine and implications. It is not man as man that is sacred; it is man for the purposes of God, called to serve a lost world which Christ would save. It is for the glory of God through saved men who actually live as saved men, that motives and values are found in life or found not at all. When we are debtors for Christ's sake, then, and then only, life falls into order, and we stop the clash of warring selfishness, which drenches the ground with blood. We have talked about redemption by the blood too exclusively in terms of individual salvation in a heaven to follow, and too little about redemption by the blood in terms of birth into the service of humanity. But in the Reformed faith it is not so. The doctrine of good works, the exposition of the law and of the Lord's Prayer, or the doctrine of the communion of the saints — let anyone read these

and he will see a moral and social passion rising far above other-worldly individualism. Until we bring to bear on our distracted society from top to bottom, *and* from bottom to top, the faith in God sovereign over all who has mercy on men in Christ Jesus, we shall have the curse of warring classes and nations. The law of our nothingness before God, is just as much a law for nations as for individuals, for the nations that have not as well as for the nations that have. It will save us forever from the particular folly of our own day, that everything really belongs to the individual or the nation that does the least for our brother man and for the glory of God. Special gifts, special opportunities, special grace—these we have ear-marked for our own personal gratification, and exploitation. But for that sin Israel was rejected, and unless we shall repent we shall likewise perish. The corollary to grace—let it again be service; for the dear Christ's sake we are debtors to all.

In some sense now the whole discussion leads on to

V. THE LORDSHIP OF JESUS CHRIST,

for the Lordship of Jesus, his kingly office, is the form taken by all the pivot ideas of our faith. The Lordship of Jesus presupposes his deity, incarnation, messianic office, his death and resurrection—on the basis of these, all power is given unto him. It is the present Lordship of Jesus which throws into bold relief our sinfulness and our redemption, so that we die to self and live to God. The Lordship of Jesus gives us our distinctive grasp on the sovereignty of God as living reality. The Lordship of Jesus is the present meaning of the ten commands, he is the essence

of our morality and its compelling motive. That is why the passion for morality, so characteristic of the Reformed faith, is not a relapse into legalism, but breathes through all its ethics the spirit of a new life. Hence the passion to make him king of all life in every form characterized the faith from Geneva on, as indeed it did in Paul. The passion of foreign missions is never merely the passion of saving men, it is the more inclusive passion of telling men about our Lord, that they may know him and that they may "observe and do all things whatsoever He commanded us." The social implications of the Gospel have thus been as compelling as evangelism wherever the Reformed faith has been grasped. It is the only faith that can give a social Gospel—to make him king, *Pro Rege*. The social Gospel that is merely social has never yet been the Gospel, has never been the Reformed faith. Neither has the Gospel that is not social ever yet been the Gospel, certainly it has never been the Reformed faith. This conception of the Lordship of Jesus has immense relevancy.

I merely mention its implication that the church is a supersocial organism, an outpost of Spirit in the natural world, so that in the church works the Spirit of the Living God. I merely mention that the Lordship of Jesus has the immense ecumenical thrust we are beginning to realize—which is but a recovery of the thrust towards church unity Calvin felt and worked for. The Lordship of Jesus is the basis of our brotherhood over the earth.

I hasten to point out what occurs to you also, that the Kingship of Christ is thus the hammer that has smashed all tyrannies thus far, and established democracies. But in the nineteenth century the world was

busy establishing democracies on other bases, like equality by nature, the natural dignity, or natural rights of man, the fullest development of man, or the utility of democracy for the greater number, quite failing to see that it is only on the Sovereignty of God that any of these positions themselves are true. Only on the basis of a theocracy can you have a democracy—only on the basis of the Kingship of Jesus, in the end, will men live and die for democracy. No wonder we seem at the end of an era of democracy, when we have founded it on everything except God.

Moreover, only on the basis of the Eternal King can democracy go the full length. Political freedom is not enough for the child of God. He must be freed from economic and social tyrannies, that he may live a full life to the glory of God. The socialistic motto: "From every man according to his ability and to every man according to his need" is the spirit of the Reformed passion to make Christ King. The Christian conception of society is thus the communion of the saints—Pauls' great figure of the body and its many members. But not even in the church have we been willing to try it, and the members of the church have too often been the bitter enemies of its application to society.

The Christian ideal of society under the rule of God means neither the end of private property nor equal sharing without merit of contribution. Rather does it point everyone to the duty of making his contribution, if he is to share in privileges. We have no blueprint of this society, only its principles. Nothing is more naive and jejune than the plans of men to impose on society their own pet communisms, thus merely imposing new forms of tyranny. This new

society must be worked out on the road, by the companions of the way. It is not important that we know when and how the new order come—men will forgive us that. But what they will not forgive us is to forget the new order, with justice, equality, and opportunity, nor will they forgive us if we fail to work for it now.

This becomes one of the more imperative aspects of our faith today, for there is coming a new order, and we must work to see that it will be "according to the pattern showed in the mount." The new order we must try to make Christian. It cannot be Christian unless we have the Christian doctrine of man and of the King. The Christian doctrine of man is corollary to the Christian doctrine of God as he is revealed in Christ. We have never yet been willing to try

that even in the church. We have made Christ instrumental to our purposes. We are to be instrumental to his. Then we work to make him King. But our democracies have used God so far as it suited them to use him.

It is time I brought this discussion to a close: to cover all the pivot points is quite impossible. I conclude by pointing out that our characteristic doctrine of the Scriptures as the final rule of faith and practice would be immensely relevant today; for it would show us a goal and give us a standard and free us from the instrumentalism which knows no other test than success. The true test must be that we make our world, according to the purposes of God, by his help, according to the standard that he has given.

THREE PICTURES OF CHRIST*

By THE LATE PROFESSOR DONALD MACKENZIE

"THOUGH the gospel is capable of doctrinal exposition, though it is eminently fertile in moral results, yet its substance is neither a dogmatic system, nor an ethical code, but a Person and a Life."

So spoke Dr. Lightfoot, the great commentator on Paul's Epistles. In this respect Christianity differs from other religions. You can drop Mohamet out of Mohammedanism save as an historical figure; you can drop Gotama out of Buddhism, or Confucius out of Confucianism, without destroying the system—but you cannot drop Christ out of Christianity. On His Person and Work Christianity depends for its very being. The theology, ethic and eschatology of the Gospel cannot be depersonalised, for the theology centers in His person, the ethic springs out of gratitude and obedience to Him, and Christ is in His people the Hope of Glory.

Christianity differs also in this respect from scientific or philosophical systems. It matters little to the truth of gravitation or relativity—if they be true—whether we associate them with Newton or Einstein. These systems can be de-personalised without falsifying them, but to de-personalise the gospel is to devitalize it—to falsify it.

Now if this be so, then it is of some consequence to get as clear a view as we can of the personality of our Lord Jesus Christ as that is given us in the New Testament Scriptures, and with this end in view let us look at three pictures of Him, beginning with that of Paul, the earliest in point of time of the New Testament writers.

I. PAUL'S PICTURE OF CHRIST. *Phil.* 2. 5-11.

I select this passage from Philipians because (1) it shows us that the view herein given of Jesus Christ was not a matter of argument or debate with early Christianity, it was taken for granted as a settled conviction of all Christian men, and (2) because it is so full and comprehensive in its broad general statements without entering into details, and it shows us that a true view of who Jesus Christ is, is central ethical for conduct.

Paul pictures Him as in His being divine, one who even before His incarnation could rightly claim divine honors and divine worship from men; and yet He was not known to men then, His very existence unguessed save in the dim vision of prophets. Was Paul thinking of this marvel? I believe so. Christ might have revealed Himself to men. He might have claimed divine honors, but He was hidden in the mystery of the godhead. The restraint, the humility, the self-effacement of the pre-incarnate Christ is surely here referred to, for this is the topic of this section—the millenia He waited for recognition; He who was to die for men, and by whose death men were to be saved was unknown to men. The first moment of

* These studies were specially prepared for the Bulletin by Mrs. Mackenzie who selected and condensed them from her husband's lectures on Biblical Theology. They are a splendid example of the rare combination of dogmatic insight, historical knowledge and devotional fervor, which characterized Dr. Mackenzie's lectures to his students.

His self-effacement is this pre-incarnate moment.

Then secondly He emptied Himself in His becoming man.

"He left His Father's throne above,
So free, so infinite His grace,
Emptied Himself of all but love,
And bled for Adam's sinful race.

'Twas mercy all, immense and free,
For, oh my God, it found out me."

What a humiliation it was for the Son of God to become man! Nor was He born in the purple—she wrapped Him in swaddling clothes and laid Him in a manger. He took the form of a slave or servant. The manner of our birth, its location, mode etc., are matters not in our control, it falls under the predestination of God—but this is the author of predestination Himself. Notice the main verbs here are active. His birth and the manner of it were of His own choosing.

In the third place Christ re-acts to all the tests that prove humanity to be human, "being found in fashion as a man." He was hungry, weary, homeless and lonely. He was buffeted, spat upon, reviled; He sank under the weight of His cross; He died and was buried.

Then the apostle swings upward. Wherefore God has highly exalted Him—freely given Him the name above every name—the *nomen ineffabile*, the *Nomen Tetragrammaton sacrum*—with the result that at the name of Jesus i.e. the name of His lowliness, of His humanity, every knee should bow and every tongue confess of things in Heaven, on earth and under the earth, that Jesus Christ is Lord, to the glory of God the Father. Now the Father is, as it were, hidden in Him. Worship is His now—eternal worship and universal worship.

This is the Pauline Christ—who

was lifted up in the gospel, from whom the gospel shines forth, and in whom it centers—Son of God and Son of Man.

II. AN ORDINARY MAN'S VIEW OF CHRIST

But, we may say, Paul was an extraordinary man, and we crave for a view of the Lord by a man of more ordinary mould, and so I take next a familiar passage in Acts 8.26-40 which tells us how an ordinary man regarded Christ. The man in question is Philip—not an apostle—not even commissioned to preach, but one of the seven appointed to look after tables and material things, and yet persecution made him a preacher in spite of his lack of official appointment to the office. Persecution—the Church's extremity—became God's opportunity. He preached in Samaria with great success, and right in the midst of his success he is ordered to go alone to Gaza which is desert. A hard order and on its face an absurd order. To take a man from a successful evangelistic campaign and send him to the desert! And yet he went and soon saw that the foolishness of God is wiser than the wisdom of men, and that even in the desert there may be preaching to be done.

We are not told what Philip said to the Eunuch, but we do know the text—the 53rd chapter of Isaiah—as to whose greatness the ages are eloquent. Here is what Jerome, the translator of the Scriptures into Latin says of it: "Surely this is a chapter of a New Testament evangelist rather than of an Old Testament prophet. No wonder that Isaiah is called pre-eminently the evangelical prophet, for this is the scripture honored in the conversion of the first heathen."

Then again hear Albrecht Bengel: "Not only many Jews, but even athe-

ists have been converted to Christ by this chapter. History records the names of some of them. God alone knows the names of them all."

Delitzsch says: "The 53rd of Isaiah reads as if it had been written under the Cross of Calvary. This chapter is the most central chapter, the deepest and the highest chapter in the whole of the Old Testament. The Holy Ghost here excelleth himself."

And Dwight L. Moody, when asked by the ministers of London to state his creed, replied simply "My creed is found in the fifty-third chapter of Isaiah."

So, although we are not told exactly what Philip said to the Eunuch we do know this—that to him the Suffering Servant of Isaiah is Jesus Christ crucified, and that in this he and a saving gospel, and as his hearer considers this picture of the Sufferer bearing the sins of his people, smitten by God and afflicted and yet with healing for him in His wounds and stripes, faith leaps up and he believes that He who comes to His kingdom by dying is indeed the Christ of God, the Messiah promised and looked for.

Many others have pictured Christ for us, but time does not permit us to linger longer in this divine portrait gallery, for beyond these pictures two questions face us:

(1) Whom do men say that I the Son of Man am?

(2) Whom do ye say that I am? Interesting as it may be to look on the portraits of Christ drawn by others, we come inevitably, as the disciples did, to this arresting personal question—Whom do ye say that I am? It is not enough, necessary though it is, to know what other men say and think about the Supreme Truth; all of us, and especially those who are to be ministers of the Word,

must be able to give, out of our own experience, our own personal answer. Over the doorway of Aberdeen University is engraved a curious motto, summing up, so they say, the three stages of educational progress—"They say; what say they? Let them say," and it applies to education in things sacred as well as secular. First the student learns what others have had to say about the subject in hand; next he learns to criticize these views; and finally he can declare, perhaps with a touch of scorn, "Let them say," for now he has arrived at his own personal view of the things that really matter.

Before we come to the consideration of these two questions it may be useful to look for a little at the place where they were first asked—Caesarea Philippi. We often speak of Nicea as the scene of the great council to determine the person of Christ, and I have often felt how impressive that council at Nicea was; but even more impressive, though fewer in numbers, was this Council at Caesarea Philippi where Christ Himself leads the discussion as to who He really is. Here is the first Ecumenical Council of the Christian Church. Therefore everything about it is of weight.

(a) At this place, long ago, an exiled psalmist poured out his wounded heart to God. The psalms numbered in the Psalter 42 and 43 were written here. Among the noise of the waterfalls in which the spot abounded, where deep called unto deep at the noise of God's water-spouts, a wounded soul calls unto God and pants after Him as the hart panteth after the water-brooks. From this land of Jordan and the Hermons he cries

"Why art thou then cast down, my soul?

what should discourage thee?

And why with vexing thoughts art thou

disquieted in me?

Still trust in God; for him to praise good cause I yet shall have:

He of my count'nance is the health, my God that doth me save."

He feels he is an exile here, far away from the temple, and from the depth of his heart comes this prayer:

"O send thy light forth and thy truth;

let them be guides to me,

And bring me to thine holy hill, ev'n where thy dwellings be.

Then will I to God's altar go, to God my chiefest joy:

Yea, God, my God, thy name to praise my harp I will employ."

But Jesus is here with His disciples, not in forced exile but by choice, to settle a great question and to elicit a great confession that shall form the basis of the New Testament Church. It is outside the boundaries of Israel, as if to prove that the Jewish notion that only in Israel could revelation be imparted, is a prejudice and not a fact.

(b) Not only was this locality of Caesarea Philippi associated with previous experience of divine revelation, in the second place, it was noted for its fertility, for it was richly supplied with water from mountain heights and subterranean depths, so that from the earliest times it was a shrine of Nature Worship—particularly of birth and growth, where ancient Semites worshipped Baalim. The Greek name of it was Paneas—Pan's district, Pan's Land—and Pan was the deified Power of natural fertility and luxuriance. Its coins bore the name and insignia of Pan. Its grottoes have inscriptions to his

power and were the seats of his worship, too often in licentious rites. In Arabic today it carries Pan's name—Baneas. Here then, at this seat of nature worship our Lord revealed a nobler worship—the worship of Him who is Lord of Nature. Pan worship, either in the crude form of Bestialism or in the refined form of Aestheticism, has no Cross at its center or at its circumference. It is impressive that here Jesus should first speak of His Church.

(c) Again, as its official name Caesarea Philippi indicates, here was another worship — that of Caesar Augustus, the Roman Emperor, the Lord of the World. The town was built in 20 B.C. by Herod, and then Philip dedicated it to Caesar. Here was a temple to his honor and a garrison citadel expressive of his might.

It was fitting that Jesus should here disclose with some clarity the foundation of a different faith. Here the reader's prophetic soul can discern the beginning of that struggle between Christ and Caesar which seemed for a moment to be settled when Constantine placed on his banner the Cross of Christ above the eagle of Caesar, but a struggle which shall really last until Christ shall return in power and great glory. Here is founded a supernatural and supernational faith — not based on the worship of nature in all its varied fertility, nor on the might of man, however unshakable, but on faith. I somehow cannot believe that the location of this conference whose subject was the Person of Christ and the nature and mission of the Church, is without significance.

Historians like Sir George Adam Smith remind us also that this place, Caesarea Philippi, was the key to the Holy Land, the strategic point which,

if held, the land is in your possession. I wonder if in the great figure of the Keys our Lord may not have had this in view, and even more, perhaps, in the great promise "The gates of hell shall not prevail against it."

Not only is the location of this early council significant, but the time also. The Galilean ministry is ended and it looked like failure. A striking time to choose for the founding of a universal church. However we must return to our two great questions—"Whom do men say that I the Son of Man am?" and "Whom say ye that I am?" and in considering them we shall come upon our third divine portrait—Christ's view of Himself.

III. CHRIST'S VIEW OF HIMSELF

The story of these questions is given in Mark and Luke, but the fullest account is in Matthew 16. 13-20. Why did our Lord ask them? Not to elicit information of which he was ignorant, but to bring to birth faith in the souls of His disciples. Note how He speaks of Himself—"Son of man." This name was never given Him by anyone else; He took it for Himself, and it must have been an enigma to His hearers then, as it has been ever since. By this very name He is putting before them the problem of His person, for this name combined in itself two ideas which seemed incapable of cohesion or reconciliation.

On the one hand, if we take it that the eighth psalm is referred to in this title, it indicates man's lowliness as contrasted with God. Though in his lowliness man is lord of creation beneath him, yet how lowly is he in contrast to Deity. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

On the other hand, if we attach the name to the Heavenly Being of

Daniel 7, he is one who is associated with God and endowed by God with Universal Sovereignty, before whom the sovereignties of earth crumble and perish, whose kingdom is an everlasting kingdom, and whose reign knows no end. He is the Heavenly Stone that shall shatter the seemingly adamant powers of this world.

By taking this very name, suggestive on the one hand of frailty and of feebleness liable to death, and, on the other hand, of sovereignty such as God's, exalted above all earthly sovereignty and mutation, Jesus posits the riddle of His own person. This union of incompatibles forms the mystery of the God-Man; and neither Scripture nor Creed seeks to tell us of the "How" of the mystery. Melancthon dying could not solve it, but he hoped to see into its mystery beyond; but while we cannot explain the "how," we rest in the fact:

"Strong Son of God, immortal
Love,
Whom we, that have not seen thy
face,
By faith, and faith alone, embrace,
Believing where we cannot prove;
.....
Thou seemest human and divine,
The highest, holiest manhood,
thou."

It may be asked why Christ did not definitely state His divine claims and nature unmistakably from the first. Why did He deliberately use a title capable of different meanings? And the only answer is that He proceeded on the principle of accommodation in this matter, as He did in all His teaching. He still comes incognito and the true vision of Him is to the eye of faith. He does not write His divinity in flaming letters on the sky, but the illumined heart sees it as Peter did when he gave that truly

inspired reply. "Whom do ye say that I am?" "Thou art the Christ, the Son of the living God."

In our Lord's wonderful welcome to Peter's confession we see how He recognized that His prayer just before (Luke 9.18) had been answered. "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven . . . upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom." Rudolph Stier, who wrote voluminously on "The words of our Lord," makes this remark "It is a supreme matter to be able to give to Jesus the proper predicate."

It certainly is, so much so that our Lord came to Caesarea Philippi to get it from His disciples. It is really what the Church was occupied with at Nicea, and although Gibbon, and for a short time Carlyle, thought it was but a petty squabble over an iota, viz. the difference between "homousios" and "homoiousios," yet it is not so. Carlyle later in life saw it was not so, and Gibbon's editor, himself half a sceptic, confesses in a note and speaking as an historian, that if Arianism had won at Nicea Christianity would have perished.

Yes, it certainly is of supreme importance to give Him the right predicate, and the right predicate is this—"Christ, the Son of the living God."

And for us the practical value of the whole story lies in the light thrown on two points—why Christ's church endures, and how it grows. Here we learn about the kind of men of whom Christ builds His church.

The old Rabbis had a fancy that the Lord Jehovah, trying to get right men with whom to build His kingdom among men, was like a king about to build a city, who while digging for a foundation, came upon mud and water. This God did also with the descendants of Enos and Noah until He came to Abraham, when He could say, "Behold I have found a rock to build on and to found the new world." Dr. Edersheim thinks that this common story is in our Lord's mind here and was well known to His disciples. Here, then, in a believing man is the material out of which Christ will build His church. Not on the old Simon Peter, but on the rock in him, the new man in him. That is true still and against a church built of this material, the gates of hell shall not prevail.

Again we learn here not only that the Church shall last, but that it must grow, with Christ as builder. How? By believing men exercising the function of the keys. Whenever believing men open up the wealth of Christ to others, when they invite men in and lead them in, then we see the keys flashing at their girdles. Peter wielded these keys well at Pentecost, but at Antioch Paul found him refusing to use them and rebuked him to his face because he was trying to keep a locked door between the Gentiles and Christ. We see the keys in Paul's hands as he throws wide the door to all believers. And whenever you see any man preaching the word, bringing out of God's treasury things new and old, there you see the keys.

My fellow-laborers, do not let them rust in your hands.

THE FORWARD MOVEMENT

HENRY SEYMOUR BROWN

THE following items will bring up to date the Forward Movement report issued in the last Seminary Bulletin:

1. The General Council has fixed a percentage of two per cent for the seminaries, which will take effect in the budget of 1942-1943. If the Seminary cause is properly promoted, this percentage should represent at present rates the equivalent of a very considerable income on a permanent endowment basis for Princeton Theological Seminary.

2. Gifts and pledges to the Student Center have increased from \$220,000.00 to \$255,381.48. We have received notice that the Whiteley bequest of \$50,000.00 for the Whiteley Memorial Gymnasium is ready for payment. Total alumni gifts in cash and pledges to the Forward Movement are now \$44,580.50 from over 900 alumni, which is about one-third of the number of living alumni. \$5,946.80 have come in from 166 alumni as a result of President Mackay's recent appeal by mail. In view of the declaration of war, of course, it is impossible to be sure when the building can be erected.

3. Gifts to the maintenance account are coming in slowly; the campaign for capital funds has retarded the flow of gifts to balance the budget. We now have 217 Friends of Princeton cards. Seminary Sunday has added 54 new churches to our list of regular contributors, three of these churches giving over \$100.00 each. 14 new churches have been added to the list of regular contributors, again three giving over \$100.00

each. If the churches which have been regularly contributing to the maintenance account continue their gifts this year, we will have a total of at least 171 churches helping the Seminary balance its budget. The total to date from all sources for the maintenance account amounts to \$8,692.18, which is considerably less than the receipts for this purpose a year ago at this time.

4. The Seminary Choir is continuing its visits to three churches every Sunday. The pastors of two churches where the Choir has been have recently reported new wills in which the Seminary is being remembered. One woman who had been present at one of the Choir services recently sent us \$1,000.00 as a memorial to her grandfather, a former alumnus of the Seminary. Forty-nine churches have been visited this year, and appointments have been made for every available Sunday for the remainder of this academic year, as well as for several Sundays next fall.

5. The pastor of the Second Presbyterian Church of Philadelphia, Dr. Alexander MacColl, recently gathered a group of his people for a luncheon in Philadelphia to meet President Mackay and to hear the story of the Seminary's needs. At this meeting Dr. MacColl took occasion to make a strong appeal for the need of the finest of our young men as recruits for the Christian ministry.

6. It is hoped that the Annual Pilgrimage of church officers and their wives will be held again on the first

Saturday afternoon in May—May 2, 1942—and that many friends will be coming to visit the campus. A group who were present last May are ser-

iously considering some memorial gift to meet the obvious needs of the Seminary which were manifest to them at the Pilgrimage.

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Beyer, R. J.
Bininger, C. E.
Blackburn, H. W.
Blake, E. C.
Bosserman, C. O.
Bossert, F. G.
Bouquet, J. E.
Bowlby, H. L.
Boyd, R. H.
Brackbill, M. H.
Braden, H. J.
Brahams, R. I.
Bronkema, F. K.
Brownback, O. D.
Burrell, D. D.
Butcher, J. R.

Caesar, G. E.
Caldwell, E. J.
Camp, D. I.
Camp, R. P.
Chedister, E. S.
Christiansen, B.
Cleveland, M. C.
Cobb, J. W.
Condit, C. B.
Cooke, W. B.
Courtenay, W. R.
Coyle, Thomas
Culver, W. H.
Cummings, G. M.
Curt, P. C.

Davis, M. F.
DeJong, F. H.
Demaree, Victor B.
DeWindt, H. C.
Diehl, C. E.
Dillin, M. H.

Dobson, F. F.
Doltz, Paul
Drysdale, J. M.

Edwards, J. R.
Ellis, C. N.
Elwood, R. A.
Erdman, W. C.
Evans, Albert
Evans, D. R.

Fegley, D. L.
Fell, H. J.
Ferry, A. J.
Fisher, C. A.
Foster, S. T.
Frank, M. H.
Fulton, George
Furst, P. W.

Gayley, H. K.
Gibson, Z. M.
Glass R. S.
Grier, M. B.
Griffith, S. A.
Gurley, A. B.

Hallock, G. B. F.
Hamilton, J. E.
Hand, R. W., Jr.
Hanna, A. J.
Haring, H. W.
Hartfelter, S. W.
Herrman, H. W.
Hezmall, E. F.
Hinds, H. C.
Hinke, W. J.
Hudson, W. B.
Hudson, W. J.
Hudson, W. M.
Hyde, J. L.

Inori, K.

Jackaway, J. N.
Johnson, W. O., Jr.
Johnston, W. W.

Kartsher, H. S.
Kenrick, H. E.

Ketchum, P. F.
Kilgus, G. J.
Kircher, C. E.
Kirkpatrick, R. W.
Klaer, A. L.
Koehler, F. T.
Kortkamp, R. L.
Kreager, F. S.
Krebs, P. S.
Kuite, John

Little, Henry, Jr.

MacElree, J. W.
Mackie, J. B. C.
Marbet, A. J.
Marsh, W. H.
Marvin, J. G.
Matchett, W. J.
Mathis, H. G.
Maugeri, G.
Maurer, W. H.
McClellan, H. H.
McClure, H. C.
McComb, K. G.
McCombe, F. P.
McDowell, W. D.
McHendry, J. F.
McKee, P. H.
Meekhof, M.
Meyers, C. B.
Moor, A. P.
Moore, William
Mudge, W. L.
Muilenberg, J. P.
Myers, J. E.

Naylor, H. H.
Newman, W. L.
Nicholas, V. V.
Norton, William
Nydaahl, H. G.

Park, Mrs. W.
Pennings, M.
Perkins, F. E.
Philips, R. H.
Pilgrim, E. W.
Press, W. C.
Preston, J. F.

Rath, C. G.
Rayburn, R. W.

Reeve, W. S.
Renne, E. W.
Rice, C. S.
Ridings, A. L.
Rinker, R. A.
Roberts, G. L.
Robinson, G. L.
Robinson, Thomas
Rowland, J. B.

Salisbury, Miss M. R.
Schimmer, F. A.
Sexton, H.
Sherrard, R. M.
Shields, L. E.
Simons, E. R.
Smead, E. M.
Smith, Roy
Sprunger, M. J.
Stanton, R. E.
Statler, F. B.
Steinberg, V. M.
Stuckey, M. A.
Stumpf, P. L.

Taylor, H. K.
Templeton, W. C.
Testa, M. P.
Todd, G. H.
Truitt, J. G.

Vale, C. F.
Vale, R. E.
Van Horsen, N. F.
Van Nuys, E. A.
Ver Straate, J.

Waggoner, R. A.
Walter, J. R.
Ward, Mrs. F. D.
Warr, S. G.
Warren, A. M.
Williams, G. F.
Wilson, A. L.

Young, R. E.

Zenos, A. C.
Zoerner, W. A.
Zwemer, S. M.

SELECTIVE SERVICE AND THE THEOLOGICAL STUDENT

SO MANY inquiries are coming to the Seminary regarding the relation of Selective Service to the theological student, and especially to the pre-theological student now studying in college, that we are taking this opportunity of acquainting the alumni with the situation as it is at the present time. We should keep clearly in mind the distinction between exemption and deferment. All students who matriculated in a theological school which was recognized as a school for the training of Christian ministers for more than one year prior to the date of the enactment of the Selective Service Act, are exempt from training and service (but not from registration). This is the only group of students in the country which has been given exemption. A recent statement issued by the American Association of Theological School reads:

"The Selective Service Act recognizes the national need for the ministry of religion and for its maintenance by an adequate supply of trained men; it implies the corresponding duty, on the part of the institutions that prepare men for the ministry, to exercise the utmost care in the selection of students and to make effective provision for their education, without waste of time, money, or energy."

But how can the seminaries train men for the ministry if those students in our colleges who are preparing to enter a seminary are selected by the government for military service? This brings us to the question of deferment. Recently the Association of Theological Schools appointed a

special committee to study this problem and to confer with the officers of the Selective Service System in the interest of meeting the national need for the maintenance of the ministry of religion. This committee not long ago had an interview with General Hershey. As a result of that conference the following is clear:

1. The Government has indicated its desire that the Christian ministry be maintained by means of a constant flow of students through the seminaries.

2. In the near future a memorandum will be sent by the Government to the local draft boards regarding the deferment of pre-theological students now in college. Each case is to be adjudicated by the local board on the basis of the evidence before it. If it is a bona fide case, the board is within its rights in deferring the student.

3. If a local draft board should not defer a pre-theological student, he can then appeal to the Local Appeal Board. If it is necessary he can write to the State Director of Selective Service asking that an appeal be made to the President.

4. If at any time a theological student, or one who has been accepted as a student by a seminary, should forsake his purpose to train for the ministry, the seminary concerned should immediately notify the student's draft board of the change of his status.

The local draft boards of the country, on their own volition, have so far deferred about ninety-five percent of the pre-theological students who have come before them. The

seminaries, on the other hand, are eager to cooperate in every way with the Selective Service System, whose basic principle is that every man should serve in that place where he can render the greatest service. We must be alert to discover the most promising young men and to present to them the claims of the Christian ministry. (It has long been known that the one most potent factor in turning the minds of our youth to the service of the church is the influence of the local pastor.) But many in college now preparing for their theological training are tempted to turn aside from their course. "All our classmates are enlisting." "The period of training for the ministry seems so long." "We want more action." "We feel like slackers." Some of these young men, when they come before their draft boards and are not deferred, do not care to appeal the decision. They need sympathetic counsel. They need to see the problem in all of its aspects.

We must, however, not only encourage the best men to complete their training and so be prepared to render a great spiritual service in days to come, we must also see to it that we do not aid or abet draft dodgers. The seminaries must not be put in the position of being a way out for insincere men. It would be infinitely better for the seminaries to close their doors "for the duration" than for them to admit those who will be inadequate for the challenging days ahead. Let those able and sincere men in our colleges and universities who are looking forward to the Christian ministry as a life work place themselves now under the care of some ecclesiastical body, such as a presbytery; let them apply for admission to some seminary (even as early as at the end of their Sophomore year); and let them labor and pray as they have never done before.

EDWARD H. ROBERTS

SEMINARY NOTES

PRINCETON Theological Seminary inaugurated its one hundred and thirtieth year of continuous service to the Church on Wednesday, September 24. The opening ceremony took place at 11 a.m. in Miller Chapel. Professor W. Loetscher presided and led the devotions. The opening address was delivered by President John A. Mackay, who took as his theme "Frontiers That Remain". The service was attended by all the members of the Faculty and by the great majority of the undergraduate and graduate students who have been enrolled this year.

SEMINARY ENROLLMENT

The number of students enrolled in the Seminary for the academic year 1941-1942 constitutes next to the highest record in the history of Princeton Seminary. The student body is divided as follows:

Fellows	2
Graduate students	57
Seniors	60
Middlers	70
Juniors	64
Special students	4
Total	257

When it is considered how rigorous the conditions for entry into the Seminary now are and how increasingly strict the Faculty has become in laying down conditions for a student's continuance in the Seminary, the situation as regards enrollment must be regarded as exceedingly satisfactory. While the success of an institution is by no means to be judged by anything that has to do

with bigness, it is gratifying to discover that an increasing number of outstanding young men come to Princeton Seminary. The Presbyterian Church, which now sends us a larger percentage of her sons than has been the case for a good many generations, can be confident that nothing will be left undone to prepare them in a worthy way for the ministry of the Word.

THE PASSING OF PROFESSOR

DONALD MACKENZIE

In the month of October the Seminary campus was plunged into gloom through the passing of one of the most beloved and stimulating personalities on our Faculty. Dr. Mackenzie had been in failing health for nearly two years. He returned from his vacation in Canada in a very weakened and emaciated condition. Nevertheless, he insisted upon meeting his classes, which he continued to do until one morning, at the hour of rising, when he was preparing to go to class as usual, he swooned in a faint. The following day he was taken to the Princeton Hospital, where he died within two weeks' time. A post-mortem examination showed that he was suffering from one of the most insidious forms of cancer.

We publish in this issue of the Bulletin the memorial minute of the Faculty, in which will be found some details of Dr. Mackenzie's life, and the esteem in which he was held by his colleagues. We publish also his last message to his students, which was taken down by Mrs. Mackenzie

from the lips of her husband as the end drew near.

The deepest sympathy of all Princeton Seminary Alumni will go out towards Mrs. Mackenzie and to her son and three daughters in their sore bereavement.

INAUGURATION OF PROFESSOR OTTO ALFRED PIPER

After rendering four and a half years of service as a Guest Professor, Dr. Otto Alfred Piper was installed into the Helen H. P. Manson Chair of New Testament Literature and Exegesis on February 9. The inaugural ceremony was attended by the Faculty and students of the Seminary, members of the Board of Trustees, and a considerable group representing sister seminaries. Professor Piper delivered his inaugural address on the subject, "Modern Problems of New Testament Exegesis". It was a masterly and basic treatment of a great theme and will be published in a subsequent issue of the Bulletin.

The Rev. Dr. Lewis Seymour Mudge, Vice President of the Board of Trustees, presided at this exercise. The charge to the new Professor was given by The Rev. Dr. William Hallock Johnson, former President of Lincoln University and a member of the Board of Trustees. The Scripture was read by The Rev. Dr. Minot C. Morgan, pastor of the First Presbyterian Church, Greenwich, Conn. The pastoral prayer was made by The Rev. Frank Sergeant Niles, pastor of the First Presbyterian Church of Princeton and a member of the Board of Trustees.

With the incorporation of Dr. Piper into the Seminary Faculty as a regular member, the Faculty has been very greatly strengthened. In

theological circles Dr. Piper is regarded as one of the foremost theological scholars of our time, both in the realm of New Testament and in that of theology. He has already demonstrated first-class gifts as an inspiring teacher.

A pleasing part of the ceremony was Dr. Piper's reference to his predecessor, Professor William Park Armstrong, now Graduate Professor of New Testament Exegesis in the Seminary. The former students of Dr. Armstrong will be delighted to know that at no period in his life did he enjoy greater strength or vigor than now, as he devotes himself to advanced work in New Testament Exegesis with a select group of students.

TWO DAYS OF SPIRITUAL EMPHASIS *Annual Day of Prayer*

Two whole days have been devoted during the present academic year to intensive concentration upon the things of the spirit. The Annual Day of Prayer was held on October 22. After an opening address in Miller Chapel by Dr. Joseph L. Hromadka on the subject, "The Meaning and Exemplars of Prayer", the student body broke up into groups, with Faculty members distributed among them, to consider the subject of prayer. The entire afternoon was given to a long service of intercession, during which brief presentations were made of special areas of need. Each presentation was followed by special intercession.

In the evening a devotional address was delivered by Professor Andrew W. Blackwood. This was followed by the Sacrament of the Lord's Supper, administered by Dr. Blackwood with the assistance of Dr. Charles T. Fritsch.

This day was a memorable experience in the lives of all who took part. By coming early in the Seminary year it meant a very great deal to the new students.

Convocation Day

On February 4, immediately after the mid-year examinations, an all day Convocation was held under the leadership of Dr. Harris Elliott Kirk of the Franklin Street Presbyterian Church of Baltimore. Dr. Kirk gave three challenging addresses upon: "The Kingdom Beyond the World", "Our Bitter-Sweet Vocation", and "Man's Chief End". The ideas expressed by the leader were afterwards discussed by the students in small groups. A large part of the afternoon was devoted to a forum.

It is hoped that in the years to come these two special days may be continued, one for the purpose of special waiting upon God, the other for a confrontation of the ministerial task and for rededication to the service of God.

THE STUDENTS' LECTURESHIP ON MISSIONS

This year the Students' Lectures on Missions were delivered by the well-known writer on missionary subjects, Dr. Basil Mathews. The lectures were delivered on November 24, 25, and 27, on the theme "Christian Leadership Toward World Community." Dr. Mathews has been for many years one of the best known and most brilliant writers on missionary topics. The lectures in this series which were particularly impressive from the viewpoint of the audience were those which lent themselves to the vivid power of pictorial description for which Dr. Mathews is famous.

THE STONE LECTURES

The annual lectures under the L. P. Stone Foundation were delivered this year by the Reverend Thomas C. Pears, Jr., L.H.D., Manager of the Department of History of the General Assembly. Dr. Pears took for his subject "This American Wilderness," and gave five lectures under the following captions:

I. Introducing Fra: Alison (A portrait of a Catholic Divine)

II. Making Learning Reputable (A Study in the Educational Problem of the Colonial Church)

III. Maintaining the Power of Religion (A Study in Schism)

IV. Enlarging the Bounds of Christ's Kingdom (A Study in Church Extension)

V. Extending the British Empire (A Study in the Foundations of American Democracy)

This series of lectures was a brilliant contribution of an original character to the understanding of American, and especially Presbyterian, Church History, by one who is devoting his life to research in the field in which the lectures were given. Dr. Pears' diction was elegant and lucid, and his mode of delivery most forceful and pleasing. It is hoped that these lectures will be available in printed form at a very early date.

PRINCETON INSTITUTE OF THEOLOGY

July sixth to sixteenth this year should be red letter days for the Alumni of Princeton Seminary. These are the dates set for the *Princeton Institute of Theology*. The Institute will be far more than just another summer conference; it will offer a longer and more varied program than has been attempted in recent years. Noted leaders have been secured for the various phases of in-

struction and discussion, and there will be an opportunity to meet and have fellowship with old Seminary friends and ministers of other denominations. Alumni and other Christian ministers, as well as laymen, will have an excellent chance to sharpen their own thinking on the various phases of our Christian faith and the Christian contribution to a world of tragedy. It is also the hope that those attending the Institute will receive inspiration for their several spheres of labor.

The first hour each morning will be devoted to Bible study. This will be followed by two periods, in each of which four simultaneous courses will be offered by members of the Seminary Faculty and specialists in charge of seminars on the church at work. Most of the courses are for four days, after which other electives may be chosen. In this way those in attendance will have the widest possibility of choice in accordance with their interest and needs. The instruction has been especially prepared with the problems of the present world situation in mind. Each morning will close with a message from one who can lead and inspire ministers. Principal John S. Whale of Cambridge and Dr. John Sutherland Bonnell will deliver the addresses in this series.

Saturday and Sunday will be left free in order that those attending the Institute may visit neighboring cities, accept preaching engagements, return to their own churches, or arrange for group meetings. There will be much latitude of choice as to what will be done during the afternoons. The time may be spent in recreation and fellowship, or informal conferences with the leaders of the Institute. Dr. Donald Wheeler will offer

courses in Bible Reading and Sermon Delivery for those who care to take advantage of this opportunity. Each evening there will be a public forum, with open discussion of great problems and phases of Christian life and thought. The directors of these panel discussions will be foremost Christian leaders of experience and ability in their respective lines.

With all of this provision for mental and spiritual stimulus the physical comfort of those in attendance will not be neglected. Dormitories are being screened and first-class refectory arrangements are being made. The total cost of the Institute including Registration Fee, Room and Board will be twenty-five dollars. Full details may be secured by writing to the Secretary of the Institute, J. Christy Wilson, Princeton Theological Seminary, Princeton, New Jersey.

Alumni who advertise the Institute may be certain that the great spiritual leadership which has been secured for all departments will assure a time of matchless inspiration and instruction for those who are fortunate enough to share in this fellowship.

THE SEMINARY COMMENCEMENT

The closing exercises of the year 1941-42 will take place as usual in the Chapel of Princeton University at 10:30 a.m. on Tuesday, May 19. The Commencement speaker for this year will be Dr. H. J. Cody, President of the University of Toronto, Canada. As a man and a churchman, and as the head of one of the great universities of this continent, President Cody is an outstanding figure.

Other events which all Alumni should have in mind come on Monday, May 18: The Club and Class luncheons at 1:00 p.m.; the recep-

tion at Springdale by President and Mrs. John A. Mackay from 4:00 to 6:00 p.m.; the annual Alumni Dinner in the University Gymnasium at 6:30 p.m.

Despite transportation difficulties due to the present emergency, we look forward, as in former years, to

a large gathering of Alumni and friends at Commencement time. Alumni who attend will be accommodated in the Seminary dormitories. It would be well, however, that reservations for dormitory space be made in good time.

THE CLASS OF 1941

Members of the Class of 1941 are now employed as follows:

- Joel E. Anderson, pastor, First Presbyterian Church, Phillipsburg, N. J.
 Hugh Frederick Ash, National Missions, Columbus, Ohio.
 John W. Beardslee, III, pastor, Community Church, North Baldwin, L. I., N. Y.
 John A. Bellingham, assistant pastor, Frankford Presbyterian Church, Philadelphia, Pa.
 William G. Borst, pastor, Presbyterian Church, Byers, Colorado.
 Charles Edward Brubaker, assistant pastor, North Avenue Presbyterian Church, New Rochelle, N. Y.
 Jay L. Bush, assistant pastor, First Presbyterian Church, Buffalo, N. Y.
 Clifford E. Chaffee, assistant pastor, Holy Trinity Presbyterian Church, Philadelphia, Pa.
 Robert M. Christiansen, pastor, Boulevard Park and the Hillcrest Presbyterian Churches, Seattle, Wash.
 Wilbur R. Closterhouse, pastor, Eastside and North Kingsville Presbyterian Churches, Kingsville, Ohio.
 Earl E. Cunningham, pastor, Olivet Presbyterian Church, Troy, N. Y.
 John Pallai Dany, further study, Princeton Seminary.
 Charles H. Davis, pastor, Hawley Memorial Presbyterian Church, Blue Ridge Summit, Pa.
 John H. Eastwood, pastor, United Presbyterian Church, Minden, Nebraska.
 Charles R. Ehrhardt, assistant pastor, Westminster Presbyterian Church, Scranton, Pa.
 Roger P. Enloe, assistant pastor, First Presbyterian Church, Bethlehem, Pa.
 Bruce W. Evans, pastor, Townley Presbyterian Church, Union, N. J.
 Hugh B. Evans, assistant pastor, Second Presbyterian Church, Philadelphia, Pa.
 Philip K. Foster, pastor, Presbyterian Church, Princess Anne, Md.
 Francis H. Glazebrook, Jr., assistant pastor, First Presbyterian Church, Norristown, Pa.
 Morton G. Glise, pastor, Calvary Presbyterian Church, Harrisburg, Pa.
 Paul R. Graham, pastor, United Presbyterian Church, Cambridge, N. Y.
 Joseph E. Grottenthaler, Westminster Foundation, University of Pennsylvania, Philadelphia, Pa.
 Henry D. Hartmann, pastor, Hampton-burgh Presbyterian Church, Campbell Hall, N. Y.
 William M. Hunter, stated supply, Lee County Parish, Fort Myers, Fla.
 William H. Jenkins, assistant pastor, Bedford Presbyterian Church, Brooklyn, N. Y.
 Paul W. Johnston, pastor, Covenant Presbyterian Church, Harrisburg, Pa.
 David S. Kain, III, pastor, Presbyterian Church, Avondale, Pa.
 Norman S. Kindt, pastor, Presbyterian Church, Tribes Hill, N. Y.
 Reginald W. McInroy, pastor, Presbyterian Church, Relay, Md.
 John W. Meister, pastor, Third Presbyterian Church, Steubenville, Ohio.
 John N. Montgomery, assistant pastor, First Presbyterian Church, Miami, Fla.
 Paul C. Nicholson, pastor, Presbyterian Church, Newville, Pa.
 Howard R. Peters, pastor, Lawrence Road Presbyterian Church, Trenton, N. J.
 George L. Rentschler, pastor, Presbyterian Church, Ripley, N. Y.
 W. Dayton Roberts, missionary, San Jose, Costa Rica, Central America.
 D. Dean Robinson, pastor, Presbyterian Church, Kemp, Texas.
 Edwin P. Rogers, assistant pastor, Pine Street Presbyterian Church, Harrisburg, Pa.
 Edwin J. Rose, pastor, First Presbyterian Church, Shakopee, Minn.
 M. Richard Shaull, pastor, First Presbyterian Church, Wink, Texas.
 Robert E. Sherrill, further study, Princeton Seminary.
 Robert E. Shields, pastor, Kenilworth Presbyterian Church, Washington, D. C.
 Carlton J. Sieber, pastor, Christ Church, Passaic, N. J.
 Kenneth Stewart, pastor, First Presbyterian Church, Mechanicsburg, Pa.
 John M. Stuart, Jr., pastor, Third Presbyterian Church, Troy, N. Y.
 Charles T. Theal, pastor, Presbyterian Church, Lisle, N. Y.
 Ralph P. Waggoner, pastor, First Presbyterian Church, Dallas, Oregon.
 Charles S. Webster, Jr., pastor, Hope Presbyterian Church, Tarrytown, N. Y.
 E. Crawford Williams, assistant pastor, Highland Park Presbyterian Church, Chicago, Ill.
 Harry C. Wooding, pastor, Union Presbyterian Church, Cedar City, Utah.
 Robert W. Young, evangelist, 1169 South Avenue, Wilkinsburg, Pa.

ALUMNI NOTES

[1890]

On October 17 the Rev. John H. Thompson celebrated the fiftieth anniversary of his pastorate of the Good Will Church, Montgomery, N. Y.

[1891]

The Rev. Robert John Hunter, D.D., has retired from the pastorate of the Coeur d'Alene Church, Idaho.

[1893]

The Rev. Robert I. Gamon, of Knoxville, Tenn., has become missionary pastor of Okeechobee Parish, Lake Harbor, Fla.

[1894]

The Rev. Elliot H. Moore has been appointed stated supply of Bethany Church, Minneapolis, Minn.

[1895]

The Church at Holdon, Mo., will have as its stated supply The Rev. Charles B. Boving, D.D.

[1896]

On August 1 The Rev. William L. Schmalthorst resigned the pastorate of the North Church, Denver, Colo., to accept a call to the Berthoud Church, Colo.

[1899]

The Rev. Ezra P. Giboney, D.D., has closed his work at Foster and Riverton Heights Churches, Seattle, Wash.

On July 31 The Rev. Thomas J. Graham closed his pastorate of the Penn Run Church, Louisville, and Bethlehem Church, Fisherville, Ky.

The Rev. John Milner is temporarily serving the Wylam Church of Birmingham, Ala.

[1900]

On September 1 The Rev. Clair Brown Latimer closed his work at the Community Church, Ridgefield, Wash.

The Rev. J. Shannon Montgomery, pastor of the church at Leesburg, Va., retired from active ministerial duties on October 1, after forty-one years of service.

[1901]

On November 16 The Rev. David DeF. Burrell, D.D., closed his pastorate at First Church, Williamsport, Pa.

The Rev. William E. Steckel, D.D., closed his work at First Church, Muncie, Ind., on June 30.

[1903]

The Rev. Samuel McDowell has resigned the pastorate of the Douglas Church, Lee Park, Pa., because of ill health.

[1904]

In addition to his work at Bethany Church, Johnstown, Pa., The Rev. Norman

E. Koehler, Jr., began his pastorate at Armagh Church, Pa., on October 1.

On May 31 The Rev. Edward F. McFarland closed his work at First Church, Cottage Grove, Ore.

[1905]

In recognition of thirty-five years as pastor of the Church at Forty-Fort, Pa., The Rev. Joseph L. Weisley was honored at a reception.

[1906]

The Rev. George S. Fulcher, D.D., is now pastor of Westminster Church, Tacoma, Wash.

On October 5 The Rev. Harry W. Kilgore closed his pastorate at New Salem Church, Pa.

[1907]

At the fall convocation of Lafayette College, The Rev. Theron Lee, pastor of the Wakefield Church, Germantown, Philadelphia, Pa., was awarded the honorary degree of Doctor of Divinity.

[1908]

On September 30 The Rev. William Crawford closed his work at Dayspring Church, Yonkers, N. Y.

The Rev. Norman P. Olney has accepted a call to the First Church, Delia, and Rossville Church, Kans.

The Rev. DeWitt C. Williamson has accepted a call to the Axtell Church and First Church, Vermillion, Kans.

[1910]

On November 1 The Rev. James Fisher became pastor of Rock Church, Kimmswick, and Hillsboro and Horine Churches, Mo.

The Rev. Stanley H. Jewell began his new pastorate at Bethel Church, Uniontown; Mt. Washington Church, Farmington; and Dunbar Church, Pa., on September 1.

The Rev. Jesse S. Lonsinger has closed his pastorate at Wilkey Memorial (formerly Ontario) Church, Philadelphia, Pa.

On July 15 The Rev. Joseph R. Waite closed his work at Scots Church, Philadelphia, Pa.

[1911]

The Church at Vesta, Calif., has called The Rev. D. H. M. Boyle as pastor.

The Rev. P. E. Ratsch is now serving First Church, Tenino, Wash.

The Rev. D. D. Wagner has accepted a call to the Roscoe Church, N. Y.

[1912]

In addition to his work at Spring Hill Church, West Liberty, Ohio, The Rev. Harry W. Barr, D.D., began to serve as Superintendent of the Ohio Presbyterian Home, on September 1.

The Rev. F. Paul McConkey, D.D., entered his pastorate at First Church, Seattle, Wash., on October 1.

[1913]

On May 1 The Rev. Luther M. Bicknell became pastor of the Olivet Church, Wilmington, Del.

The Rev. Starr H. Lloyd began his pastorate at Calvary Church, Ardmore, Okla., on October 1.

The degree of Doctor of Literature was conferred upon The Rev. William Barrow Pugh by Waynesburg College, on June 10.

[1915]

The Rev. Hansen Bergen has been called into active service as an army chaplain for the period of one year.

[1916]

On November 2, twenty-five years after his installation, The Rev. H. E. Bodder retired from the pastorate of the Second Church, Bridgeton, N. J.

[1917]

The Rev. Milton M. Allison has accepted a call to the churches of Mechanicstown and Augusta, Ohio.

[1918]

On September 1 The Rev. Leonard V. Buschman, D.D., assumed his duties as pastor of Central Church, Summit, N. J.

The Presbyterian Church, U. S., has appointed The Rev. D. T. Caldwell to the position of Director of the Defense Service Council.

The Rev. Burleigh Cruikshank, D.D., has accepted a call to the Chestnut Hill Church, Philadelphia, Pa.

The Rev. Roy Lee Davis is now minister of evangelism and stewardship of Immanuel Church, Los Angeles, Calif.

[1919]

On October 1 The Rev. Dwight B. Davidson began his pastorate at Milton Church, Rittman, Ohio.

The Rev. H. Spencer Edmunds, D.D., has accepted the call extended to him by the First Church of Easton, Pa.

The First Church of Parsons, Kans., has as stated supply The Rev. John L. Gehman.

The Rev. Dr. L. T. Newland has been appointed to serve the field at Union Point, Ga., for a period of one year.

[1920]

The Rev. J. Kelly Unger has accepted a call to the West Point Church (Presbyterian, U. S.) in the Presbytery of East Mississippi.

[1922]

The Rev. Thomas T. MacEwen is now serving as stated supply of Grace Church, Camden, N. J.

The First Church of Tulsa, Okla., has called The Rev. Edmund F. Miller, D.D., as pastor.

[1925]

On June 16 The Rev. P. Martin Baker became pastor of San Marino Community Church, Calif.

The Rev. George F. Kerchner, Jr., is now pastor of the Sarah Hearn Memorial Church, Erie, Pa.

On December 29 The Rev. Warren Scott Reeve sailed for Puerto Rico, where he will teach in the Presbyterian College, the Polytechnic Institute, at San German.

[1926]

The Rev. Kenji Kikuchi closed his work at the Japanese Christian Center, Los Angeles, Calif., on April 30.

On August 16 The Rev. John Richard McAliley entered upon the pastorate of Cloyd's Creek Church, Meadow; and Morgantown, Pine Grove, and Greenback Churches, Greenback, Tenn.

The Faggs Manor Church of Cochranville, Pa., has called The Rev. M. W. Remaly as pastor.

The Rev. Eunace A. Wallace began serving as chaplain in the United States Army, at Fort Sill, Okla., on July 1.

[1927]

On May 1 The Rev. Valentine S. Alison began his pastorate at First and North Burke Churches, Burke, and First Church, Chateaugay, N. Y.

Coe College, Cedar Rapids, Iowa, conferred the degree of Doctor of Divinity upon The Rev. James W. Laurie, pastor of the Second Church of Wilkinsburg, Pa., in June.

The Rev. Joseph Carter Swaim assumed his duties as pastor of Kingshighway Church, St. Louis, Mo., on September 15.

[1928]

The Board of National Missions has appointed The Rev. Jacob A. Long, Ph.D., Secretary for the Unit of City and Industrial Work.

The Rev. Irvin W. Underhill, Jr., D.D., has accepted the position of manager of the housing project in Philadelphia, Pa., known as the Richard Allen Homes.

On October 22 The Rev. Harry R. Roach was installed pastor of the First Church of Connellsville, Pa.

[1929]

The Rev. L. N. Edmunds has been called to the pastorate of the church at Black Mountain, N. C.

On June 16 The Rev. W. Russell Hunter began his pastorate at the Clinton Church, Ill.

The degree of Doctor of Divinity was conferred upon The Rev. G. Malcolm Van Dyke by Park College in June.

The Douglas Aircraft Company in California has appointed The Rev. Peter F. Wall as religious adviser.

[1930]

On June 15 The Rev. Arthur K. Korteling became pastor of the First Church, Bluffton, Ind.

The Rev. Clair A. Morrow entered upon his pastorate at Calvary Church, Long Beach, Calif., on August 1.

In addition to his work at Bethel Church, New Orleans, La., The Rev. Merlin F. Usner became pastor of Bruen Mettairie Church, La., on October 1.

[1931]

On September 21 The Rev. Edwin J. Boardman, Jr., closed his work at Macalester Memorial Church, Torresdale, Philadelphia, Pa.

The Rev. David W. Weaver has been called to the Hunting Ridge Church, Baltimore, Md.

[1932]

The Rev. Percy E. W. Clark is stated supply of First Church, Ozark, and Coal Hill Church, Ark.

The First Church, Amenia, N. Y., has granted a leave of absence to The Rev. Augustus H. Griffing in order that he may serve as a chaplain with the United States Army.

On June 11 The Rev. William A. McAdoo became a chaplain in the United States Army at Camp Blanding, Fla.

[1933]

On September 1 The Rev. E. Scott Byers became pastor of First Church, Le Roy, N. Y.

The Rev. William Henry Denney has accepted the call extended to him by the Church of the Covenant, Boston, Mass.

The Rev. Howard N. Orcutt is now pastor of Lawrence Church, Wahkon, and Isle Church, Minn.

On November 1 The Rev. Alexander M. Warren began his work as President of Washington College, Washington, Tenn., and pastor of the Salem Church, which is located on the college campus.

[1934]

The Rev. Oliver W. Chapin has accepted a call to the Montgomery Church, Belleville, N. J.

On November 16 The Rev. Everett B. Cowan became pastor of East Church, San Diego, Calif.

The Rev. William J. Frazer is now pastor of the First Church, Ramsey, N. J.

On November 16 The Rev. Wayne W. Hoxsie entered upon his pastorate at First Church, Albion, Ill.

In order to assume his active duties as President of the Kenneth W. Moore Company in public relations and financial counsel, The Rev. Kenneth W. Moore, D.D., has resigned as Treasurer of the Board of Foreign Missions.

On November 1 The Rev. Edward T. Tuten, II, began his new pastorate at Plain Grove Church, Slippery Rock, Pa.

[1935]

The Rev. Charles B. Almond became pastor of the First Church, Athens, Pa., on January 1.

In addition to serving the First Church, Prestonburg, Ky., The Rev. J. Herbert Brink is now a Professor at Pikeville College.

The Bethlehem Church, Clinton, N. J. has released The Rev. Donald R. Driscoll from his pastorate for one year in order that he may become a chaplain in the United States Navy.

The Rev. Barnett S. Eby, pastor of the First Church, Bethlehem, Pa., has been granted a leave of absence to pursue further study at Princeton University.

On October 26 The Rev. Herman M. Janssen became pastor of Broadway Church, Sedalia, Mo.

The Rev. MacKenzie Murray, assistant pastor of the University Church, Seattle, Wash., is now serving as pastor of Ranier Beach Church, Seattle, Wash.

The Rev. Raymond J. Salchli has become pastor of the Third Church, Tarentum, Pa.

[1936]

The Rev. Willard W. Erdman assumed his duties as assistant pastor of the First Church of Albuquerque, N. Mex., on October 1.

On September 21 The Rev. Clifton E. Moore became pastor of the Glenville Church, Cleveland, Ohio.

The Rev. Stewart W. Radford is now serving as pastor of the First Church, Harrisburg, Ill.

[1937]

On November 1 The Rev. William Sheldon Blair became pastor of First Church, Susquehanna, Pa.

The Rev. George L. Brahm has accepted a call to the First Church, Covina, Calif.

The Centre Church, New Park, Pa., has granted a year's leave of absence to The Rev. George Douglas Davies in order that he may assume an administrative position with the United States Army at Langley Field, Va.

The Board of Foreign Missions of the United Presbyterian Church has appointed The Rev. John D. Harkness a missionary to India.

The Rev. J. Nelson Jackaway has been called to the Church at Barrington, N. J.

The First Church, Stapleton, Staten Island, N. Y., has called as pastor The Rev. John L. Reid, Jr.

The Rev. Harold Paul Sloan, Jr., is now assistant pastor of the First Church of Detroit, Mich.

On August 1 The Rev. Spencer B. Smith entered upon his pastorate at the Camp Hill Church, Pa.

The Rev. Thomas W. Wilbanks is taking graduate work at Louisville Presbyterian Seminary, Ky.

The Rev. G. Aubrey Young has accepted a call to the Hagerstown Church, Md.

[1938]

In order to study for his doctor's degree, The Rev. Lauren E. Brubaker, Jr., resigned as assistant from the First Church, Parkersburg, W. Va.

The Rev. Edwin F. Dalstrom has accepted a call to the Presbyterian Church (U.S.) at Shannondale, Tenn.

On November 17 The Rev. Robert W. Rayburn closed his work as pastor of the Blackadore Avenue Church, Pittsburgh, Pa.

The Board of Foreign Missions has appointed The Rev. Paul B. Rhodes to the Shantung Mission.

The Rev. Leonard J. Trinterud has accepted the position of Director of the General Publishing Division of the Publication Department of the Presbyterian Board of Christian Education.

[1939]

On November 1 The Rev. George R. Ashwood became pastor of the Neshaminy-Warwick Church at Hartsville, Pa.

The Rev. Samuel W. Blizzard, Jr., assumed his duties as pastor of the Chestnut Grove Church, Baldwin, Md., on September 1, and is also serving as stated supply of the church at Ashland, Md.

On September 1 The Rev. Louis E. Campbell became pastor of the Rock Hill Church, Bellaire, Ohio.

The Maple Heights Church, Ohio has granted a leave of absence to The Rev. Robert M. Hunt, who is taking graduate work at Princeton Seminary.

The Rev. O. Wilbur Randall, Jr., has accepted a call to the United Protestant Church, Palmer, Alaska.

On October 1 The Rev. Keith H. Sackett began his pastorate at First Church, Stapleton, Neb.

[1940]

The Rev. Thomas C. Davies has accepted a call to the Miami Avenue Church, Columbus, Ohio.

While continuing to serve the Jefferson Community Church, New Orleans, La., The Rev. W. E. Everheart closed his work in Bruen Metairie Church, La., on September 30.

On September 16 The Rev. Robert R. Ferguson became pastor of the First Church, Lompoc, Calif.

BOOK REVIEWS

THE LIVING PAST, by Cyrus H. Gordon.

The John Day Company, New York, 1941.

Pp. 232 + 28 pp. of illustrations. \$2.50.

This book, which is written by a first-class authority in Semitic languages, history of the Ancient Near East, and archaeology of Biblical lands, is based upon the author's own linguistic studies and archaeological investigations on the field. It is popular in treatment but no scientific standard of accuracy has been sacrificed nor has old material been rehashed. The work contains fifteen illustrations besides the reproductions of thirty-two ancient cylinder seals; these pictures have a scientific value and are worth more than the price of the book. The three maps of the Near East, Southern Palestine and Transjordan, and Assyria indicate the places to which Dr. Gordon refers, and so all the sites can be definitely located by the reader.

This book can be used to great advantage by students and teachers of ancient history; it has a special appeal for the preacher and the Sunday School teacher, who wish to visualize the ancient and living background in which moved the patriarchs and prophets.

The chapter on Glyptic Art shows vividly what a high degree of culture prevailed in Babylonia long before the time of Abraham. Dr. Gordon discusses the gods and heroes of Ugarit, and thus the reader receives an adequate presentation of the religion and mythology of the Canaanites, or Baal worship. The customs of the patriarchs and the Mosaic code are better understood after one has read the chapter on Private and Public Life in Nuzu. The Lachish Letters, which have given us a picture of the closing days of the Southern Kingdom, form the basis of one chapter. In this modern age superstition is still far from dead, and Dr. Gordon devotes a chapter to ancient magic with translations from the originals. He discusses methods of excavation and also the evaluation of strata and of finds. By including personal items about his travels, association with the natives, and references to modern Oriental customs he has vitalized archaeology. A reading of this book proves that scientific scholarship need not be dull and pedantic. With his simple but accurate presentation, Dr. Gordon shows very admirably that the past still lives.

HENRY S. GEHMAN.

THE BEARING OF ARCHAEOLOGY ON THE OLD TESTAMENT, by George L. Robinson, New York, *American Tract Society*, 1941. Pp. 207 + 34 illustrations + a map of the Ancient Bible Lands. \$1.75.

This volume, which contains the L. P. Stone Lectures delivered at Princeton Theological Seminary in 1939, does not pretend to be a discussion only of the most recent discoveries. Professor Robinson gives in brief form the most important contributions of archaeology to the Old Testament from the beginning of the science. When the lectures were delivered, the manner of presentation steadily drew a good attendance of students, and in their printed form the same interest has been maintained. The author uses simple language and well-known examples. Consequently the lectures can be read with pleasure and profit by the layman; furthermore we have here archaeological data assembled for ready use and quick reference.

Lecture I is called *Voices from Egypt*. The date of the Exodus is still uncertain, but Dr. Robinson with many prefers the early date, c. 1445 B.C. He quotes (p. 56) T. H. Robinson (1935): "With very few exceptions serious Old Testament scholars have abandoned the XIX dynasty date for the Exodus." It would have been better if that sentence had been left out entirely, especially since Albright (1940) dates that event c. 1290 B.C. and Glueck (1940) maintains that the Exodus of the Israelites through southern Transjordan could not have taken place before the 13th century B.C.

Lecture II, *Voices from Babylonia*, presents well-known material. The identification of Hammurabi with Amraphel is extremely doubtful. It seems that the importance of Omri is minimized (p. 90); it should be borne in mind that the Assyrians called the Northern Kingdom the House of Omri long after that family had died out. It is to be regretted that Nabonidus and Belshazzar have been left out of the discussion.

In the third lecture, *Voices from Arabia*, the sections on Petra and the high places are of special interest. The Hittite material is discussed in Lecture IV, *Voices from Asia Minor and North Syria*; due reference is also made to the Ras Shamra literature. According to Robinson monotheism is early in the history of Israel and is not the result of a development in prophetic times. He also concludes that the documentary hypothesis of the Pentateuch has received hard blows in the light of the new evidence.

The book properly closes with *Voices from Palestine*; here is included a section on the Lachish Letters. In the final division of this chapter the location of Golgotha is briefly discussed.

The author has been an eminent teacher of the Old Testament for a number of years, and his book can be heartily recommended to Biblical students, ministers, and Sunday School teachers. They will find it refreshing to find the facts of the Bible illustrated by the evidence of archaeology in popular and non-technical language. A great expanse of time and territory has been covered, and consequently the author has not gone into detail. A useful bibliography is included, and so the reader can work beyond this elementary presentation. The brevity of the book has one merit: the facts can be retained and assimilated.

HENRY S. GEHMAN.

INTRODUCTION TO THE OLD TESTAMENT, by Robert H. Pfeiffer. New York Harper and Bros., 1941. Pp. 917. \$4.00.

For a number of years Dr. Pfeiffer of Harvard has been reading papers on various topics of Old Testament Introduction at the meetings of the Society of Biblical Literature; we have in this volume the results of his indefatigable industry. He has carefully covered the literature on the subject, as is shown by his extensive citation of bibliography, and he is to be commended for his thorough scholarship. He has a literary sense and has produced a readable book.

It has generally been taken for granted that in Old Testament studies the interest has shifted from the earlier and rather hypothetical criticism to archaeology and history. In other words, there has been noticed a more conservative trend than prevailed about twenty years ago. In this book, however, there is no sign of such a change; Pfeiffer shows that he can re-formulate the "Wellhausen hypothesis" and bring Old Testament liberal criticism up to date.

In his Pentateuchal criticism the author is clear-cut. He dates J 950-850 and E c. 750; the two were combined into JE c. 650. D receives the usual date of 621; it was combined with JE c. 550. In the same year (550) H is supposed to have left the hands of its compiler. The third main stage in the growth of the Pentateuch was the addition of P to JED. P is dated in the first half of the Persian period, some time after 516 or during the reign of Xerxes (485-465). According to Pfeiffer, the assumption that the Law was read in 444 B.C. rests on mere conjecture; but if P was ratified in 444, H was an integral part of it. JED and P were combined c. 430. Finally he brings in another document S (perhaps of the time of Solomon), which was added to JEDP about between 430 and 400, when the Pentateuch reached its final form and was canonized. The Decalogue also is not ascribed to Moses. Anyone looking for a Mosaic authorship receives no comfort from

this book. Pfeiffer says: "From the modern point of view, three of the most influential writings in the Old Testament—the Deuteronomic Code, the Priestly Code, and Daniel—were technically fraudulent—although their authors were sincere men, free from guile, and inspired by noble religious ideals."

Pfeiffer believes in late dates for the Psalms and places no credence in the names of authors in the titles. Against Gunkel, who prefers an early date for the Psalms, he prefers Duhm, who dates all of them from the time of the Hasmonaean rulers. The author says that the clues are vague and so "at best, we can ascribe them to the postexilic period." Ps. 24:7-10 may, however, be assigned to the time of Solomon.

Dr. Pfeiffer expresses his opinions very frankly. He regards the books of Ruth, Esther, and Jonah as fiction. He considers it an error to call the Chronicler a writer of history and relegates this man's own contributions to historical fiction. The historicity of the "Ezra Memoirs" is rejected, but the autobiography of Nehemiah is accepted. On page 256 there is a misprint of 521 B.C. for 621 B.C.

Driver's *Introduction* will remain a useful piece of work for the philologist and for one who travels on the middle of the road, but much water has flowed over the dam since 1913. In the chapter on Text and Versions Pfeiffer has given the latest word on the subject. In the critical study of the various Old Testament books he presents the views of various scholars and concludes with his own. The liberal outlook is assumed throughout the whole work. Yet the book will be useful for the confirmed conservative; for he will find much help in Pfeiffer's vivid depiction of situations, his analyses of the books, and his literary presentations. Even though the conservative disagrees with many of Pfeiffer's views, it must be admitted that every student of the Old Testament for various reasons must have access to this work, which has a tang of originality.

HENRY S. GEHMAN.

WHAT MEAN THESE STONES? by *Millar Burrows*. New Haven, American Schools of Oriental Research, 1941. Pp. xvi.+306. \$2.50.

In these days when the spade has been laid aside for the sword, the opportunity has come to take stock of the vast amount of material that has been gathered in the past two decades of archaeological activity. This material must now be gathered and classified, and above all, interpreted in a clear and sane way. Prof. Burrows, of Yale University, president of the American Schools of Oriental Research, has done this admirably for the field of Biblical archae-

ology in this work of outstanding merit. The book, clearly written and well printed, has 58 illustrations and two maps on the end sheets, and is singularly free from typographical errors. P. 38, second last line, "verses" should be "verse"; p. 252, line 11, "who" should be "whom"; p. 266, line 1, "sin" instead of "sins." The Old Latin translation, ascribed to the third century A.D. by this writer, is usually put in the second century.

After a general introduction to the subject of archaeology, the relation of archaeology to the Bible text is discussed, followed by the presentation of a wealth of archaeological material bearing on the political, cultural, and religious background of the Bronze and Iron ages, and the Hellenistic and Roman periods in Palestine. The last chapter is particularly important as an evaluation of archaeology in relation to the Bible.

The author clearly shows that archaeology is but a handmaid of Biblical studies, and not a magician which by the wielding of a magic spade can solve all problems summarily. The fact is that in some cases the unearthing of the past has created problems unknown before. The problem of the dating of the Exodus for instance is far more complicated now after the work of Glueck in Transjordan, the excavation of Ai, and the results of the study of texts recovered from numerous sites (pp. 72-79). The greatest contribution that archaeology can make is to the better understanding of the Bible, not to its defense.

This book is not only for the expert, but also for every Bible student who desires an interesting yet authoritative presentation of the material in this field.

CHARLES T. FRITSCH.

GOD IN HISTORY, by *Otto Piper*. New York. The Macmillan Company, 1939. xxi, 189 pp. \$2.00.

The aim of this volume is to give a survey of history from the viewpoint of the Bible. The first chapter, dealing with the promise and collapse of ancient civilization, contains material with which to freshen up our well-worn Advent sermon on "The Fullness of Time." Such merit warrants the purchase of any book.

Through all the ups and downs of history God has a purpose that culminates in the Incarnation—the manifestation of his redemptive glory. The development of this purpose and its historical circumstances is traced in Jewish history with its tragic outcome in the Jewish problem on through the Church which becomes the center of history. The activity of the living Christ is shown by the miraculous growth of the Church, the way in which Christian truth enforces issues and brings about judgment,

and in the wisdom by which historical events are governed.

The modern situation which the Church confronts is analysed with penetrating insight, candor, and courage. The concluding chapter on "The End of History," brief as it is, contains this timely caution, "We have to work as though we had a full lifetime ahead, but, at the same time, must be prepared at any moment to see the end of all this earthly toil and trouble. I think nothing can be more harmful to such watchfulness than apocalyptic calculations, which pretend to give the precise date of the Lord's coming with unfailing certainty."

God in History is a book that deals with the problem every thoughtful Christian faces every time he looks at the headlines. Our people rightly look to us for light on the significance of the tragic events of our day. Unless we offer them an intelligent interpretation on a Biblical basis, we should not complain when they become enamoured with some "ism" that offers a short and simple solution in a few scattered footnotes.

FREDERICK SCHWEITZER

THE NATURE OF THE EARLY CHURCH, by Earnest F. Scott. Scribner, New York, 1941. Pp. vii, 245. \$2.00.

This book, written, as all of Dr. Scott's books, in a lucid and pleasant style, presents to a wider public the author's conception of the Church, illustrated by the development and the characteristics of the Early Church. One idea dominates the whole book: the Church is the necessary, although never fully accomplished, attempt to bring the order of a higher reality to this world. This fact explains both the positive contribution the Church has made to all spheres of secular life and history, and the unceasing antagonism between the world and the Church.

Prof. Scott holds that Jesus did not found the Church, but that it rather arose in response to his message of the Kingdom of God. The author defines the Kingdom as a higher order of reality, and he believes that such an idea is to be found in all religions, but that Jesus possessed knowledge thereof in particular clarity. After a short period, in which the early Christians lived as though the Kingdom were already present among them, they realised that the Lord would not immediately return. Yet still believing in his message they attempted to make it practicable by transforming it into a semi-secular way of life. Thus they created organized worship, a modified system of relative ethics, a theology and the establishment of the authority of Holy Scripture. Though earthly and relative, all these factors pointed, nevertheless, to a non-worldly reality. This whole process, according to Dr. Scott, was a compromise, but a lucky one, because it enabled the Church to make

a real contribution to mankind, whereas its early enthusiasm would have kept it in the state of an insignificant small Jewish sect.

The book abounds in interesting and penetrating elucidations of a great number of details of the Apostolic age. But its total picture of the Apostolic Church is disappointingly unsatisfactory, because it does violence to the New Testament material. By interpreting the faith of the Early Church in terms of ethical idealism, the author neglects not merely the centrality of the belief in Jesus Christ, which is such an outstanding feature in the New Testament, but also such basic ideas as the divine remission of sins and the dominion of Satan, and he minimizes the significance of eschatology in the Apostolic Age. It is perhaps symptomatic that in his bibliography the author does not mention R. Newton Flew's book on *Jesus and His Church*, Abingdon Press 1938, \$2.00, which in the reviewer's opinion is the most solid recent study of the problem.

OTTO A. PIPER.

AN EXEGETICAL GRAMMAR OF THE GREEK NEW TESTAMENT, by Wm. D. Chamberlain. New York, Macmillan, 1941. Pp. xxii, 233. \$4.00.

The author of this grammar is Professor of the New Testament Language and Literature at the Louisville Presbyterian Seminary. Dr. Chamberlain has written it with a view to aiding not only the Seminary student but also the pastor who wishes to sustain his earlier training in Greek.

By judicious condensation and simplification the author has made available in one volume of intermediate level the essential material in several larger reference grammars. After an all too brief introduction of comments on a correct procedure in making an exegesis, the grammatical matter is distributed under the following topics: the Parts of Speech and Their Function, Clauses, and Sentences. Remarks on how to acquire a working knowledge of Greek vocabulary and an index of the Scripture passages referred to throughout the grammar increase the usefulness of the volume.

It is to be regretted that the book was not more carefully proofread. About two dozen errors, chiefly of minor significance in the Greek, mar the perfection but do not destroy the serviceability of the grammar. After using Professor Chamberlain's work as a textbook in an advanced Greek course, the reviewer (with the class) can recommend it as a comprehensive and helpful grammar written to enable the average minister to feel at home in the Greek New Testament.

BRUCE M. METZGER.

A COMPANION TO THE BIBLE. Edited by T. W. Manson. New York, Scribner's Sons, 1940. Pp. xiv+515, six outline maps. \$5.00.

This book is admirably suited to be a companion to the Bible. Each contributor is a master in his field; the separate sections present clearly and succinctly the most recent investigation; the nineteen chapters have been articulated in a well proportioned whole. The purpose throughout is to help students of the Bible to a fuller and deeper understanding of the Biblical revelation in its historical setting.

Some of the sixteen contributors (all British) are C. H. Dodd, S. H. Hooke, W. F. Howard, J. W. Jack, W. F. Lofthouse, W. O. E. Oesterley, T. H. Robinson, and H. Wheeler Robinson. With individual differences, the general critical outlook is moderately liberal.

The material is arranged under three main topics: the Book, the Land and the People, and the Religion of the Bible. The first part deals with the Scriptures themselves, their nature and authority, the Biblical languages, and a critical introduction to each canonical book. The apocrypha and pseudepigrapha of the inter-Testament period, as well as the corpus of the Apostolic Fathers, are included.

Part two is concerned with Biblical archaeology, the geography of Palestine, and the history of Israel. The Old Testament receives, naturally, more attention than the New.

The final section is devoted to the Religion of the Bible—its early Hebrew background, its development in Israel, Biblical ethics, the life and teaching of Jesus Christ, and Christian thought in the first century. The external aspects of public worship find a place in chapters on the priesthood and the temple, the scribes and the synagogue, and the organization and worship of the primitive Church.

An appendix of tables of weights, measures, money, and chronology, with several maps, rounds out a scholarly book that will readily fulfill the purpose indicated by its title.

BRUCE M. METZGER.

CALVINISM, by A. Dakin, B.D., D.Theol., President of Bristol Baptist College. London, 1940. Pp. 252.

This volume will be welcomed by many not only as another evidence of the present revival of interest in Calvinism but also as a useful introduction to the study of this "aggressive type of Protestantism which played so large a part in the shaping of modern Western civilization." That the author is in real sympathy with his theme may be inferred from his admirable tribute to Calvin: "In addition to his distinctive contribution to theology, he gathered the

Protestant doctrines into a comprehensive system, hammered out at Geneva an ecclesiastical order which produced Presbyterianism and influenced most other Protestant bodies, and also originated an ethical emphasis which gave tone to the life of the New World as well as the Old."

Of the three main parts of the work, the first, and much the largest, is an exposition of the fundamental theological principles of Calvin's *Institutes*. Numerous references to the text and occasional quotations from it give the reader a comfortable sense of being able to judge the value of the interpretative and sometimes critical remarks of the commentator. Owing to the brevity of the treatment, many chapters of the *Institutes* had to be passed over in silence, while others, notably the one on the Lord's Supper (iv, 17)—so full of ambiguities and inconsistencies—could hardly be presented fairly within the compass of a few paragraphs. The second part deals with the organization and ministry of the Church—one wonders why this material was not given in the expository section on the "Church and Sacraments"—and then offers a brief sketch of Calvin's work at Geneva and the spread of Calvinism on the Continent of Europe and in the English-speaking world (six pages on the Presbyterian and Reformed Churches in the United States). The third part is devoted to the consideration of some topics deemed specially interesting to present-day Christians, such as the Calvinistic View of Scripture, the Principle of Authority in Calvinism, the Calvinistic Way of Life, Calvinism and the Social Order, Church and State. It is these chapters, no doubt, that will prove most valuable to the average reader. Though they offer nothing new, they are instructive and judicious discussions that clearly set forth the more obvious merits and limitations of Calvin's treatment of these difficult problems and also guard his teaching against the misrepresentations that have so often made it appear as a sheep in wolf's clothing. Not much bibliographical help is given to those who may wish to enlarge their knowledge of Calvinism; Doumergue and Warfield are barely mentioned, and Kuyper and Bavinck not at all. But the book may be recommended as a useful guide to one making his first acquaintance with Calvin and his *Institutes*.

FREDERICK W. LOETSCHER.

THE GENESIS OF THE CUMBERLAND PRESBYTERIAN CHURCH, by John Vant Stephens. Cincinnati. The Lane Seminary Building, 1941. Pp. vi, 135.

In this little volume the venerable Dr. Stephens—now in his eighty-fifth year—makes a worthy addition to his many contributions to our knowledge of the history of the Cumberland Presbyterian Church,

the Church in which he was reared and which, prior to its reunion with the Mother Church in 1906, he for many years served with distinction as a pastor, a board secretary, and a member of the faculty of the Lebanon Theological Seminary. The "genesis" of this denomination has been a familiar tale in Presbyterian circles, but in view of the questions of doctrine and educational policy that were involved, it is not strange that there has been much diversity of opinion in regard to the significance of the facts. By furnishing generous excerpts—many of them filling several pages—from the primary but in many instances now exceedingly rare sources, the author enables his readers to form their own judgment of the controversial issues. His narrative material is ample enough to make his sketch thoroughly readable, while his critical comments show both a sympathetic understanding of the Great Revival of 1800 and its consequences, and an admirable restraint in his treatment of the acts of the Synod of Kentucky, its Commission, and the General Assembly. The episode as a whole is one which Presbyterians of today cannot regard with any satisfaction. Happily for the author as a former member of the Cumberland Presbyterian Church, he can cite numerous testimonies of representative leaders in the Mother Church, and even from its General Assembly, to confirm his judicial findings as to the proper distribution of blame for this unfortunate schism.

FREDERICK W. LOETSCHER.

THE CROSS ABOVE THE CRESCENT,
by Samuel M. Zwemer. *Grand Rapids, Michigan, Zondervan, 1941. Pp. 292. \$2.00.*

This book comes out of the soil of Princeton Seminary, since Dr. Samuel M. Zwemer is the emeritus professor of Missions in our institution, and the introduction to the volume is by President John A. Mackay.

Dr. Zwemer is the author of two sorts of books—not to mention the many works of various kinds he has produced in Arabic. The one sort consider Christian life and doctrine or comparative religion, the other kind are on the Mohammedan world. Though the general books are often outstanding, it is in the Moslem field that Dr. Zwemer is past master.

In this latest work he has gathered the results of fifty years of burning zeal as a scholar and an apostle to Islam. To those who have a special interest in the Mohammedan world—the most difficult of all mission fields—it goes without saying that this latest book by Dr. Zwemer is essential reading. To any Christian it will be informative and interesting, and many pastors will want it on their shelves as a mine of illustrative material that is fresh and vital.

The plan of the work is first to give a general estimate of Islam and some of its great current problems. Then follows a review of conditions in the Moslem World and special chapters on several of the less known or more interesting Mohammedan populations. The latter part of the volume is devoted to the Christian message and approach to the Moslem heart. If not climactic, this book is at least a supplement and sequel to Dr. Zwemer's many other works in this field. It deserves a wide reading.

J. CHRISTY WILSON.

THE REVOLUTION IN CHRISTIAN MISSIONS, by Roy L. Smith, Nashville, Tenn., Abingdon-Cokesbury, 1941. Pp. 223. \$1.75.

Dr. Roy L. Smith is editor of the *Christian Advocate*, foremost publication of the Methodist Church. It is wonderful to find a leader of Christian thought with such strong convictions about the missionary enterprise. The basis of this book consists of the Fondren Lectures, delivered at Southern Methodist University in 1941. The book is interesting and readable. The great fault is that Dr. Smith seems to be passing judgments upon Christian Missions second hand. He accepts, rather uncritically it would seem, the generalizations of swivel-chair critics of foreign missions, many of which, though not entirely true, have gained common acceptance.

Dr. Smith believes that Missions must give up their long-standing attempt to spread Western culture—accepting the general notion that such was their past purpose. Instead of the culture of the western world, Dr. Smith, it seems, would advocate a new attachment to *democracy*.

We wonder whether the author himself would really, after mature deliberation, maintain some of the statements made in the book. As an example let us quote from page 210:

"It is the business of the Christian missionary to use the virtues, truths, and merits that are inherent in paganism as the foundation of his work and build thereon the superstructure of a Christian civilization."

Granting that we should appreciate the culture of another land and people and the truth contained in other religions, is it not going too far to build Christian civilization on a foundation of pagan elements!

We fear that the understanding of missionary accomplishments and attitudes in the past and the program proposed for the future are alike inadequate. On the other hand, we are thankful for any book that creates interest in the worldwide Christian enterprise.

J. CHRISTY WILSON.

THAT THEY MAY HAVE LIFE, by Stephen B. L. Penrose, Jr. Published by the Trustees of the American University of Beirut (New York). Princeton University Press, 1941. Pp. 335. \$3.75.

Growing directly out of the labors of the Syria Mission, the American University of Beirut is a gigantic contribution to the cause of international goodwill. Throughout its history it has been guided by the motto "That They May Have Life and Have It More Abundantly," which gives the title of the present volume. The institution rises before one as a witness to Jesus Christ within the domain of the depressed Eastern Church and amidst the gloom of forbidding Islam.

Seventy-five years are not a long time, measured against the course of human history, but the period recorded here forms a full epoch in the annals of the Church, coinciding with the development of the modern Missionary enterprise. The work, therefore, falls within the orbit of Ecumenical action. Some of its brief biographical summaries may be regarded as period models, rising to vertical height above the social landscape, yet woven into the warp and woof of the Church Triumphant. New blood is injected into the almost medieval society of the Near East through the testimony of these gallant men who were not ashamed of the Gospel: Daniel Bliss, college founder and Christian statesman; Cornelius Van Dyck, translator of the Bible into Arabic, Arabicized missionary, physician, and reviver of Arab culture; George E. Post, surgeon, diplomat, man of God; John Wortabet, Americanized Armenian physician, Arabic scholar and author; Bayard Dodge, philanthropist, friend of Syria in World Wars I and II; Howard S. Bliss, administrator and modern missionary; Edward F. Nickoley, German-born American whose noble and sturdy example is built into the character of many; Harris Graham, Canadian surgeon of worldwide fame; and not a few others.

This is indeed the story of the greatest educational institution organized by Americans abroad. In Dr. Penrose, of the Near East College Association, New York City, it finds a competent narrator. His home missionary background, advanced training in philosophy and sojourn in Syria, added to his insight and ability to compress and digest without losing sight of significant detail, his sympathy for the cause and his graceful expression reaching at times lofty peaks of literary excellence,—have enabled Dr. Penrose to execute this work with marked distinction.

Ever since the fourth pre-Christian century, when the Macedonian conqueror launched the first act in the drama of inter-

action between the Levant and the West, Syria figures prominently as a meeting-place for divergent cultural and spiritual values. It is not unreasonable to think that the process of mutual understanding proceeding there now, in which the American University of Beirut plays such a dynamic role, is parallel to that ancient process witnessed in the Near East during the Hellenistic age.

EDWARD J. JURJI.

BIOGRAPHY OF THE GODS, by A. Eustace Haydon. New York, Macmillan, 1941. Pp. 351. \$2.50.

The doctrine of Confucius, quoted by Mencius, that "Heaven does not say anything," may be taken as the underlying hypothesis of this book. This is the credo which the author upholds with amazing tenacity and consistency. The true God is lost sight of, for even faith in Him apparently is a figment of the imagination. Nevertheless the pious Christian and the devout minister of the Gospel may derive profit and stimulation from the book, for it represents a definite trend in the luxuriant literature of skeptical intellectualism which must not be ignored.

The conflicting reports about the Christian God brought back by theologians and philosophers "from their adventures in the unknown"—so reasons Professor Haydon—will be tolerated so long as the values of love, justice, peace, security, and consolation can be realized in human relations. One meets in this phase of the work and instructive epitome of what happens when the spiritual truth and divine verities are subjected to the blind and detached criteria of a harsh and faithless analysis. Distinct flaws include the statement (p. 289), regarding Mohammed, that "as the shadows of death drew near to him the armies of Arabia were waiting to break down the border barriers and spread the glory and dominion of Allah," which contradicts the historical fact that relatively only a few people in Arabia had embraced Islam at the time of the Prophets death in A.D. 632.

Years of scholarship shed luster upon this publication. As the renowned historian of religion at the University of Chicago, the author brings to this book a wealth of knowledge in which the cultured layman, the student of human thought, the inquisitive theologian and the learned pastor will find a compelling presentation of the great religions, including Hinduism, Buddhism, Judaism, Islam, and Christianity. The text is documented and critical. Cullings from the sacred scriptures are expertly introduced and impressive selections enliven a highly readable style.

EDWARD J. JURJI.

A HISTORY OF THE EXPANSION OF CHRISTIANITY. VOLUME IV. THE GREAT CENTURY, A.D. 1800-A.D. 1914, EUROPE AND THE UNITED STATES OF AMERICA, by Kenneth Scott Latourette, New York, Harper & Brothers, 1941. Pp. viii, 516. \$3.50.

Professor Latourette, having devoted three volumes of his monumental *History of the Expansion of Christianity* to the first eighteen centuries, proposes to devote three more to the nineteenth century (i.e., up to 1914)—“The Great Century”—and a seventh to the period since 1914. Volume IV deals only with Europe and the United States; Volume V will cover the rest of the Americas and Australasia; Volume VI, Asia. The optimism of this interpretation of the significance of the nineteenth century is indeed suggestive and stimulating. The present volume, in addition to filling admirably its role in the history of the expansion of Christianity, at once takes its place as a brief summary of nineteenth century thought, and as an unsurpassed history of American Christianity for the period and phases covered.

Three chapters deal, respectively, with the background of general culture, of Christian thought, and of ecclesiastical organization, out of which the vast nineteenth century expansion of Christianity emerged. This is followed by a brief summary of efforts at Christian expansion on the European Continent—attempts to win Jews, Mohammedans, and pagans; efforts of Christian groups to proselyte from one another; efforts of Christian bodies to perpetuate the faith among their own members; and the mutual influence of Christianity and nineteenth century Europe on each other. Social influences, though highly important, are difficult to analyze and weigh. Professor Latourette has succeeded, however, in giving in brief compass an impressive picture of the social significance of nineteenth century Christianity.

The larger part of the volume is devoted to the United States. The author discusses the expansion of Christianity among the older American stocks on the frontier, among the immigrants, among Indians, and among negroes. This is followed by an analysis of the influence of Christianity and its American environment upon each other.

The work includes an annotated bibliography of thirty-four pages.

This comprehensive series, though still incomplete, has already assumed a leading place in American ecclesiastical historiography. The remaining three volumes, which will round out this masterly interpretation of the Christian movement, will be eagerly welcomed.

LEFFERTS A. LOETSCHER.

ONE HUNDRED AND FIFTY YEARS OF PRESBYTERIANISM IN THE OHIO VALLEY, 1790-1940. Cincinnati, 1941. Pp. xv, 303. \$3.50.

Cincinnati Presbytery's One Hundred and Fiftieth Anniversary Committee, of which the Rev. Dr. Jesse Halsey was General Chairman, is to be congratulated on this admirable anniversary volume.

Annals of the Cincinnati-Columbia “Mother-Church” are given in detail. Professor John Vant Stephens, formerly of the Lane faculty, writes an excellent section on Lane Seminary. Others supply sections on the periods 1799-1838, 1838-1870, 1870-1915, 1915-1940. In the course of these, appropriate mention is made of the antislavery agitation for which this area was notable; the New School-Old School controversy; Dr. Joshua L. Wilson; the distinguished President Lyman Beecher, of Lane; the Montforts; as well as the more recent typical modern metropolitan church problems. A sixty-three page section of congregational chronicles is added.

Most of the volume is an interpretative narrative and as such marks a great advance over the average ecclesiastical “local history,” too often merely a collection of congregational annals. One would, perhaps, have enjoyed seeing the Presbyterianism of the Ohio Valley further interpreted in terms of its larger denominational background. How did the “Plan of Union” function in this area? How were denominational mission funds administered in this region during the years when Presbyterianism here was expanding? One might, too, have read with interest more details of the changing church life and ritual during the period covered.

Cincinnati Presbytery can well be proud of this painstaking, interesting, and informing work. It is to be hoped that the number of interpretative local histories of Presbyterianism—with documentation and indices—will be greatly increased in coming years.

LEFFERTS A. LOETSCHER.

THE PHILOSOPHY OF SCHLEIERMACHER, by Richard B. Brandt, Harper and Brothers, New York and London. Pp. vi, 350.

The author limits himself to his theme, “the development of Schleiermacher's theory of scientific and religious knowledge.” He does indicate the theologians, American and Continental, who have been influenced by Schleiermacher, but avoids theological discussion. It is made clear that Schleiermacher's theology was the result of his philosophy.

The discussion of the life and work is brief but good. The development of the philosophy is related to the Moravian back-

ground, Kantian Ethics, and the influence of Spinoza. Next Schleiermacher is set against the background of Fichte, Schelling, and the Romantic movement. Then the author traces the development from "intuition" to "feeling" and the implications for religion of this "feeling." There is an excellent chapter on Schleiermacher's mature positions. The concluding chapter gives the list of theologians who are of the "spawn" of Schleiermacher, and is interesting. He might have shown in addition how even the dialectical theologians, to whom Schleiermacher is the big, bad, black angel, are influenced by him. The difficulties of the conception "feeling" are exposed, and differences of the theologians in interpreting Schleiermacher are noted.

As an actual study of Schleiermacher the volume is to be much commended. Dr. Brandt knows both the students and commentators on Schleiermacher, and very thoroughly Schleiermacher's own works. The documentation is superb.

When it comes to the final estimate of Schleiermacher there will continue to be wide diversity. Any one not himself caught up in the coils of the "immanentist" philosophy, fertile mother of modernisms, must repudiate much. As H. R. Mackintosh says of these post-Kantian discussions in theology and philosophy, "the Christian faith was often in the balance," and "the gulf between Schleiermacher and the Reformers was wide and deep," and "that he expounds the Christian view of salvation too often as the attenuated creed of idealistic monism." The philosophy of Schleiermacher would be the extinction of Christianity.

JOHN E. KUIZENGA.

CHRISTIANITY: AN INQUIRY INTO ITS NATURE AND TRUTH, by *Harris Franklin Rall*. Awarded the *fiftieth anniversary Bross prize*. Chas. Scribner's Sons, New York, 1940. Pp. xi, 363. \$2.50.

Probably the best present-day volume in Apologetics, and decidedly to be commended.

Part One admirably discusses the nature and function of religion, the popularity of religion as at once individual and social, activity and rest, religion and ethics, permanence and change, with duality in the experience of God. The discussion is excellent, but his concept of *religion* is very palpably Christian, like the old Deism, smuggling too much of Christianity into the term.

Part Two discusses the present-day setting of religion. Here are two chapters discussing the situation produced by present-day natural science and the new social conceptions and trends. It would be hard to find a better statement of the situation in each case, and the resumé of present trends in each case is superb.

Part Three is a discussion of the knowledge of God—the problem of religious

knowledge. Here too there is admirable balance in the discussion of revelation, intuition, mysticism, faith and reason. There is a very good restatement of the so-called theistic arguments.

Part Four takes up some problems of the faith—ethics and faith, psychology and faith, history and faith, and finally the fact of evil. This last discussion does not get very far, and does not reach the depth of the problem.

The literary style, clearness, and diction, with references, allusions, quotations, and the background of reading and acquaintance with the best, leave little to be desired. Dealing with the most difficult subjects, the book is beautifully clear.

As an introduction and apologetic the volume is a real contribution. Its name is a misnomer, however; the great and distinctive doctrines of Christianity are conspicuous by their absence. Indeed, the immanentist trend, which is the fertile mother of modernisms, vitiates many a page. Fortunately Christianity is not so attenuated as this little volume would seem to indicate.

JOHN E. KUIZENGA.

SYSTEMATIC THEOLOGY, by *L. Berkhof*, President of Calvin Theological Seminary. Two volumes in one. W. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1941. Pp. 759. \$7.50.

The earlier, recent, two-volume edition of this work is already exhausted, and the present edition of two volumes in one is issued to meet the increasing demand.

Dr. Berkhof has given his life to the teaching of the Reformed theology. He is thoroughly familiar with the creeds of the great Reformation, he knows the great Princeton theologians, the theologians of the Southern Presbyterian Church, and has the great advantage of knowing well the Dutch theologians, Abraham Kuyper, Herman Bavinck, and their present-day successors. He is thus well equipped for the task to which he has given himself in the production of these new volumes, far better than some who profess to write on the Continental theology. Very commendable also is the brief historical resumé given under each *locus*, so that the statement of the doctrine is seen in its historical setting. In this later edition he has also made a conscientious effort to state the positions of Barth and Brunner on the doctrines on which they have expressed themselves.

In regard to evolution he takes the radical fundamentalist position, insists on the literal six days of creation, and accepts and pleads for the historical, literal interpretation of the creation and fall narratives. He is a consistent amillenialist, discusses both post and premillennialism, and makes a distinction between the earlier chiliasts and the dispensationalists of our day.

The so-called "prologomenon" or "preface to theology" is in a separate volume, but the whole basis of the procedure in these volumes is acceptance of the Scriptures as the only rule of faith and practice.

The style is generally clear, in good English, and not unnecessarily technical, though of course the classical terms all appear. Biblical references are many and generally excellent. Each chapter has additional topics for discussion. References at the end of each chapter are to recent authors, as well as to the classical theologians, and to those who oppose the author's position as well as those who agree. There is a comprehensive Bibliography.

Dr. Berkhof may be congratulated on a significant accomplishment. He is an assiduous worker, has assimilated well, gives a splendid resumé of the great theology and on occasion can be independent. This will very probably be the standard text for some years to come, and will take the place of Hodge, as it already has in a number of Bible schools and seminaries. This reviewer uses it as one of his favorite texts.

JOHN E. KUIZENGA.

A CANDID EXAMINATION OF THE SCOFIELD REFERENCE BIBLE, by *Albertus Pieters, of the Western Theological Seminary of the Reformed Church in America. Bible Truth Depot, J. C. Herendeen, Swengel, Union Co., or The Reformed Press, Grand Rapids, Mich. Paper, pp. 31. Ten cents.*

A lecture on the excellence, the weakness, and the vagaries of the widely used Scofield Reference Bible, by a keen Bible student, and a master of the Reformed theology. The author concedes that on the great cardinal doctrines of the faith the Scofield Bible is excellent. He lists for detailed discussion the following objections to the book: "Its artificial and extravagant typology, its doctrines of dispensations and covenants, its eschatology, and its doctrine of the church." There is an excellent, incisive discussion of these matters on the basis of a careful study of the book itself. In eschatology Scofield is shown to be "a pre-millennialist of the futurist school," combined with "a Darbyite doctrine of the church and the kingdom."

The author's conclusion: "This book must be pronounced from the standpoint of the Reformed theology one of the most dangerous books on the market. Its circulation is no aid to sound Bible study, but rather the contrary. It should be quietly and tactfully but persistently and vigilantly opposed, and our congregations should be diligently instructed in a better interpretation of the Word of God."

The pamphlet deserves wide reading.

JOHN E. KUIZENGA.

CHRISTIAN DOCTRINE, by *J. S. Whale, New York, Macmillan, 1941. Pp. 197. \$2.00.*

The author of this volume says of himself, "I happen to be a minister of the Churches of the Congregational Order, one who stands gratefully and proudly in the Reformed tradition of Genevan High Churchmanship." It can further be said of him that he is President of Cheshunt College, Cambridge, and the author of several useful books, particularly *The Christian Answer to the Problem of Evil*. As a speaker he is well-known not only in his own land but also in America, where many will remember his inspired addresses during the first Preaching Mission.

One of the things we like about President Whale as a theologian is that he always has something to say and he says it clearly and briefly. This book, which contains eight lectures delivered last year to a mixed faculty group at Cambridge, has to do with the familiar topics of systematic theology: God, Man, the Kingdom, Atonement, Incarnation, the Church, Sacraments, Eschatology. But this is no dry-as-dust reiteration of theological platitudes. The chapters are all exceedingly readable, admirably constructed, and the wonder of it is how the author got so much into so little space—the book is less than two hundred pages.

One hesitates to label the theological temper of the book. The author's denominational affiliation would suggest to some a liberal tendency, yet in his own words, and manifestly on every page, he finds himself in deepest sympathy with the evangelical Reformed faith. One aspect of President Whale's theological attitude is clearly illustrated in several of the chapters where he seeks to maintain a balance between a transcendental and an immanent point of view. For example, revelation is defined in no uncertain terms as God's approach to man, yet it is made plain that man's response to God's approach is not an unworthy or blasphemous consideration. So too, God is unquestionably Sovereign, yet man—sinner though he is—is nevertheless a responsible agent. Again, atonement or reconciliation is God's work not man's, yet we must not forget that man's repentance is involved here. And in the case of the Lord's Supper, it is God who does something for us, yet our faith in receiving the sacrament is not simply an unimportant accident. There are paradoxes here, but these theological problems are better faced as such. The very fact that the Christian Church has concerned itself with intricate and complex definitions of the Person of Christ, for instance, is taken as evidence of Christianity's vitality. "There is no Mohammedology so far as I know," the author says. "Nor have I ever heard of a Socratology."

It is a good sign, we think, that out of Great Britain in these days of trial and suspense this book on Christian doctrine has appeared. Books by the score dealing with the War and the peace to follow have been issued and will continue to demand our attention, and many to be sure are worthwhile. But we ought not to avoid basic studies such as this book contains, if we are convinced that what is at stake in this struggle is intimately bound up with the Christian faith. There are some criticisms, of course, that could be made. The footnotes in several languages are not always helpful and should have been translated. There might have been a chapter on the Christian Life. We don't quite see why the chapter on atonement precedes the one on the incarnation. But apart from any surface defects, the book remains an important and helpful treatment of theology that should do much to clarify and communicate Christian faith and life.

HUGH THOMSON KERR, JR.

SOMETHING ABOUT KIERKEGAARD, by David F. Swenson. Minneapolis, Augsburg, 1941. Pp. 173. \$2.50.

REPETITION, by S. Kierkegaard. Princeton, University Press, 1941. Pp. 212. \$2.75. Translation by Walter Lowrie.

FEAR AND TREMBLING, by S. Kierkegaard. Princeton, University Press, 1941. Pp. 209. \$2.75. Translation by Walter Lowrie.

THOUGHTS ON CRUCIAL SITUATIONS IN HUMAN LIFE, by S. Kierkegaard. Minneapolis, Augsburg, 1941. Pp. 115. \$1.50. Translation by David F. Swenson.

THE SICKNESS UNTO DEATH, by S. Kierkegaard. Princeton University Press, 1941. Pp. 231. \$2.75. Translation by Walter Lowrie.

It is appropriate that we give special attention to the excellent work which has been done in our midst by one of our most distinguished alumni. Princeton has every reason to be proud of Walter Lowrie, who, with the late Professor Swenson of the University of Minnesota, has immeasurably enriched our theological literature. Having reached the age when other men retire, Dr. Lowrie has amazed us as one masterly and beautiful translation after another has followed his fascinating biography, *Kierkegaard*.

Something about Kierkegaard will serve as a good introduction to this greatest of Danes and as a penetrating analysis of his thought for all those who are already acquainted with his writings. Dr. Swenson possessed the happy faculty of being able to compress thoughts, which other writers would have taken chapters to describe, into brief paragraphs and sentences. He presents in this volume a short biographical

sketch, a treatment of leading concepts, and helpful tables for studies in Kierkegaard. Here we find the mature judgment in crystal-clear form of a scholar who early learned to love the Danish Socrates and spent his life studying him.

Repetition and Fear and Trembling are companion volumes which appeared in the year 1843. Probably the average ministerial reader will find less to interest him in the first of these volumes than in the second. *Repetition* deals to a large extent with "aesthetic" problems and the concerns of the Hegelian dialectic. The author asks whether or not it is possible to experience repetition in life. By way of experiment he tries to duplicate the pleasant experiences of a former trip to Berlin. But he comes to the conclusion that in reality only a spiritual repetition is possible. Through a trial of probation, like that of Job, man becomes himself again, partly in this life, completely in eternity. *Fear and Trembling* continues Kierkegaard's analysis of his experience with Regina, using the elements of the history of Abraham and his sacrifice of Isaac. Not every reader will be interested in all the subtleties of the author's love-affair and its unfolding. But the religious reader need not go back to the personal history which inspired this writing. He will be satisfied at finding one of the profoundest treatments of the history of Abraham ever written, the history of a great knight of faith, a man whose trust in God overcame his fear and trembling, his dread, his anguish, his presentiment of evil. By causing us to live through Abraham's experience with him not as a bit of dead history but as a part of a living present, Kierkegaard displays before us the richness and glory of faith in God.

Three Discourses on Imagined Occasions appeared two years later. Here the author speaks to our age, to those professors, those "scientific" minds which believe they have gone beyond faith by abandoning the enchantment and the wonder which youth knew. But the beginning is not wonder, and despite Descartes, not doubt. "Sorrow is therefore the beginning, and the trembling of the soul is the vigilance of the sorrow." "Whoever leaves out the fear, let him look well to himself lest he also leave out the finding." The few remarks of a reviewer cannot suggest the stirring beauty of these addresses at a confessional service, at a wedding, at the side of a grave. One reads pages like these slowly, lingering with a master whose greatest wisdom was his faith, whose creed was a song.

Four years later, Kierkegaard gave the world a masterpiece, *The Sickness Unto Death*. What is this disorder? It is despair. It is sin, the opposite of belief. Man can be unconscious that his trouble is that he despairs. But if he is conscious of his sick-

ness, his sin may be either that of weakness, because he is unwilling to be the self he really is, or that of defiance, because he wills to be a self that he is not and cannot be. Man's very despair over his sin, his unwillingness to accept the forgiveness of sins, makes him sick unto death. But when man is willing to be himself, then he displays faith and he is grounded transparently in the Power which created him. This will never prove a popular book, but it is a great book. What other writer has known, as Kierkegaard did, how to explore the relationship between anxiety and faith?

FREDERICK RIKER HELLEGERS.

GOD'S BACK PASTURE, by Arthur W. Hewitt, author of *Highland Shepherds and Steeples in the Hills*. Willett, Clark and Co., 1941. 143 p. \$1.50.

This rural shepherd knows how to write. The first half of the book is unique. It shows the soul of a poet, and likewise deals with facts. Sometimes the style scintillates. Often it glows. Here is a touch of humor; there, the outshining of a pastor's heart. Almost every paragraph has quotable words.

This half deals with sociological problems. The discussion ranges from soil erosion, abandoned farms, and rural immorality, to church architecture, the central pulpit, and the superiority of the best rural preaching over that in metropolitan centers. Whatever the subject, the treatment is arresting, and often convincing.

The writer employs alliteration skillfully. "The Dismal Diagnosis" deals with six ideas about the plight of the country church. There is usually one cause for its decline: the lack of a leader like this highland shepherd. If any parish had him as pastor the work would prosper.

The first half arouses lofty expectations. Practically all the problems are here. But the more positive part is less noteworthy. The style is less glowing; the discussion is less original; the impression is less pronounced. The hope for the rural church does not rest with sociology.

This pastor's books are worthy of careful reading by any minister. They deserve study by everyone concerned about things rural. When we Protestants learn these lessons there will be a new day for the old meeting house. Meanwhile some of us prefer *Highland Shepherds*. There the stress is on the pastor, not the parish.

ANDREW W. BLACKWOOD.

A READING LIST:

After having read the new books about practical theology I recommend some that are slightly older. A list that included Christian Education would stress *Faith and Culture*, by H. Shelton Smith, Scribner, 1941, pp, 208, \$2.00.

In pastoral theology the writings of Canon Peter Green are helpful, e.g., *The*

Devotional Use of the Bible, Macmillan, 1939, \$.45, and *The Man of God*, Hodder, London, 1935, 3s., 6d. Every pastor should know *The Art of Ministering to the Sick*, by R. C. Cabot, M.D., and R. L. Dicks, Macmillan, 1936, large 8vo., 384 pp., \$2.50.

In public worship a suggestive book is *Prayers for Services*, edited by M. P. Noyes, Scribner, 1934, 297 pp., \$2.50. Among sermons nothing recent is better than *The Gates of New Life*, by James S. Stewart, Scribner, 1940, 251 pp., \$1.50. Many pastors turn repeatedly to *The Cross in Christian Experience*, by Wm. M. Clow, Harper, 1928, 330 pp., \$1.00.

Some inquire about books on expository preaching. While not well written, the best, I think, is *How to Prepare an Expository Sermon*, by Harold E. Knott, Standard Publishing Co., Cincinnati, 138 pp., \$1.00.

In poetry a number of anthologies have appeared. The best is *The Oxford Book of Christian Verse*, edited by Lord David Cecil, Oxford Press, 1941, 560 pp., \$3.00. Among novels everyone enjoys *The Keys of the Kingdom*, by A. J. Cronin, M.D., Little, Brown and Co., 1941, pp. 344, \$2.50. His former book, *The Citadel*, is also strong.

Now that everyone is watching the Philippines many should read *Who Walk Alone*, by Perry Burgess, H. Holt Co., 1940, 308 pp., \$2.75. The plot concerns everyday heroism among lepers. For a possible book review sermon, this would be a worthy candidate. For such uses, however, the books of the Bible are much better.

ANDREW W. BLACKWOOD.

FAITH AND NURTURE, by H. Shelton Smith. Scribner's, New York, 1941. Pp. 202, plus index. \$2.00.

This book has been awaited for some time. It is a critique of modern religious education by one who was formerly intimately associated with its liberal expression.

Dr. Smith feels that liberal religious education is based upon thought-patterns that have exhausted their vitality. But without iconoclastically rejecting religious liberalism, and without adopting *en bloc* what is called "realistic theology," he proceeds to review critically the philosophical evolution of religious education from the time of Horace Bushnell to the present. Liberal theology of the past century stressed the immanence of God, the normal and natural growth of man in religiousness, the inherent goodness of man, the immanence of the Kingdom of God, the experimental approach (*contra* evangelism), and the Jesus of history who was the example *par excellence* of human religiousness. These elements were taken over into religious education by George A. Coe, W. C. Bower, and others. As a result, religious nurture became undergirded by a theological liberalism that puts man at the center. In the light of rising

currents in theology which are moving toward a more realistically Christian position, religious education finds itself in a crisis.

This volume seeks to answer in a kindly, yet decisive way, the latest manifesto of liberal religious education written recently by Harrison Elliott, "Can Religious Education Be Christian?" Dr. Smith answers with a rather vigorous, but scholarly, No.

Dr. Smith admits that his book is, of necessity, somewhat critical and, therefore, negative. It aims to clear the ground.

This is a "must" book for all who are concerned about the present state and task of Christianity in the world. The question for serious thought is this: Shall Protestant nurture realign its theological foundations with the newer currents of Christian thought, or shall it resist these currents and merely reaffirm its faith in traditional liberalism?

E. G. HOMRIGHAUSEN.

A TESTAMENT OF DEVOTION, by Thomas R. Kelly. Harper and Bros., New York, 1941. Pp. 124. \$1.00.

This book deals so sincerely with spiritual elementals that it disarms the critical reviewer. The late professor of Haverford has given us an "authentic" witness. He left us, on the eve of his untimely death at 48, a "testament of devotion," that will live with the writings of illustrious Quaker pioneers of the "inner light." "Tom" Kelly's early passion to achieve a disciplined perfection in the realm of philosophical thought has been fulfilled in his discovery of the "excellent knowledge" which truly centers life and makes it creative. The first chapter is a memoir of the author by Douglas Steere.

It was a revolutionary experience, gained through relief work in Europe, which resulted in a total commitment to God, that provided the basis for this enthusiastic, profound, and yet simple series of six testimonies. Kelly speaks of "an experience of the eternal breaking into time, which transforms all life into a miracle of faith and action." It is an "inward experience," and yet one which creates "the blessed community," and is "the root concern of all creation, the true ground of social endeavor." For real companionship with God brings with it a concern for even the sparrow's fall, and for "the slave under the lash."

A terrible tenderness makes us possess quivering souls that "bear the sins and burdens, the benightedness and the tragedy of the creatures of the whole world, and suffer in their sufferings and die in their death."

This "authentic concern" is not a mere diffused benevolence, but a particular responsibility. We must learn to say No to many things, and say Yes to the evident few. This makes for life's simplification.

In the midst of manifold duties to be done, we may have a life rooted in the Center, possessed of unhurried peace, power, triumph, radiance, and serenity. The world's real problem is the problem of the soul. We all need a holy life, "transformed and radiant in the glory of God."

Nor does this life become irrational. Authentic experiences answer one another and answer the Scriptures (Fox). There is in this book one of the truly great expressions of Quaker theology and life, which will commend itself to all Christians. While it reveals a rather subjective and nebulous concept of the Church, it nevertheless provides a prelude to genuine theological and ecumenical activity.

I would commend this little volume to every minister and church leader, and beg him to keep it close at hand. This book will do more for the ministry and the Church than many of our well-wrought volumes which aim to revitalize the faith.

E. G. HOMRIGHAUSEN.

EVANGELISM IN THE HOME CHURCH, by Andrew W. Blackwood. Abingdon-Cokesbury, 1942.

No weaker spot appears in contemporary American Christianity than its evangelism; and it is a vital spot. With our penchant today for thinking in terms of the society, we have lost our passion for the souls of men. It is to help meet this weakness, in the most practical sense, that Dr. Blackwood has written his latest book.

He pleads for the right kind of evangelism for today, a sane, well-balanced "Evangelism in the Home Church." He would use existing organization and present personnel for an unceasing effort in the local parish. The place for special services and visitations is recognized, but these ought to be infrequent and conducted preferably by the pastor and his people. The book is largely for the minister, and, as the author says, there is "much about the layman as a winner of souls, but the chief stress [is] on the pastor as a leader of laymen." As was to be expected, Dr. Blackwood is at his best in the chapter on evangelistic sermons.

One of the values of this book is in the clarity with which the author sees the relationship between evangelistic effort and the health and vigor of every side of the life of the Church. "Throughout the book the dominant idea is that evangelism leads to revival, and that there need be no revivalism."

Not every pastor today will use all of Dr. Blackwood's terminology. One could wish it were possible to give more detailed help in the method of the personal worker's approach to the modern man. Whether anyone can do that for anyone else is another question. Most important are the passion

and the will to do the work, and sanity and wisdom in doing it; and to that end one wishes for all the Church the inspiration and help of this book.

W. SHERMAN SKINNER.

POETRY AS A MEANS OF GRACE, *by Charles Grosvenor Osgood. Princeton University Press, 1941. 131 pp. \$2.00.*

This little book had its origin in lectures delivered on the Levi P. Stone Foundation in Princeton Theological Seminary. The purpose was to advise the young minister in his reading in order to keep himself fit for the service of his high calling. The book, however, appeals to any one who has committed himself to a life of active mind and spirit.

Dr. Osgood says: "Secular literature cannot equal Holy Writ in power or authority or efficacy as a means of grace. Yet it may illustrate, reinforce, verify, and illuminate Holy Writ, and warp the world into the range and field of its magnetic influence. It may serve us as the sycamore tree served Zacchaeus, to gain a clearer sight of the Incarnate Truth."

The author points out that poetry is the most powerful means of awakening our sense of beauty in all things and of vitalizing this sense when once aroused; and that this appreciation of beauty is an essential element in our appreciation of the Divine and that it should measure up to the full stature of our spiritual life. "Literary sense is closer to common sense than many people suppose," he goes on to say, and for a genuine sense of literature he would insist upon a passionate interest in the individual, in the issue between success and failure, between salvation and perdition. This is the essential foundation of a full, true, and responsive sense of values in literature.

Since no one will have time for all the greatest poets, he suggests the choice of one. "Choose therefore your own poet," says Dr. Osgood. "You alone can recognize him. Learn his language, be it Greek, Latin, Italian, German, French—or English. This is easier than it sounds. But stick to your man. Slowly sound his depths, year in and year out; explore your Hell and Purgatory in life—and there will be plenty of both—with him at your shoulder as Dante had Virgil at his. Only thus can you deploy and economize the vast resources which await you in secular literature. Again like Virgil, it may bring you to the summit where the ascent with Beatrice begins."

Four particular writers are presented by the author as possessing those ideal qualities which one should seek in such an intellectual and inspiring companion. In reading these chapters one feels that Dr. Osgood has not only "sounded the depths" of Dante, Spenser, Milton, and Johnson, but that he also presents each one so persuasive-

ly that any person who reads this book will desire to know each of the writers intimately.

The book is beautifully and brilliantly written and should find a place in the library of every minister and every layman who seeks intellectual and spiritual inspiration. In these days when the flesh is at war with the spirit, it is gratifying to find a book that is born of an interest in the deeper and finer things of life, and in which clarity, simplicity, and conciseness, seasoned with charm and good humor, speak so eloquently of a profound and masterful knowledge of poetry that one is moved to select a poet who will become his daily companion and inspiration. If I could have my way it would be a *best seller*.

DONALD WHEELER.

LIVING UNDER TENSION, *by Harry Emerson Fosdick. New York, Harper and Brothers, 1941. Pp. 253. \$1.50.*

The title of this book which is also the title of the first of the twenty-five sermons in the volume reveals the author as a master in the art of giving the sermon a name. Dr. Fosdick is a topical preacher and his topics always find people just where they are living. I first heard of this book from a woman who said she was one day waiting for a train in a railroad station when she looked up and saw prominently displayed on the newstand a new book entitled "Living Under Tension." She was tired, troubled, and tense, so she bought the new volume and was glad that she did. People flock to hear Dr. Fosdick because he talks to them, as this book indicates, on "How to Stand Up and Take It," "God Talks to a Dictator," "How Believe in a Good God in a World Like This," "The Decisive Babies of the World." His titles and his sermons indicate that he is masterful in the proper psychological approach to the man of today. He is so gifted in getting behind men's prejudices that one longs to see him get behind that deep-seated prejudice which many have against doctrine, and then give his hearers more and more of the doctrines of Scripture. One suspects, however, that the author himself is prejudiced against some of these.

Here are sermons that are vital, interesting, gripping. Truth is always presented in the concrete, through persons. There is a blending together into a perfect unit of facts, truths, striking quotations, and illuminating illustrations. Dr. Fosdick's sermons are thought-provoking. He himself has called a sermon "an enterprise in cooperative thinking." The apologetic note, therefore, is usually predominant. The preacher seems to take for granted that most of those in his audience are skeptical or cynical. The tone is not "Thus saith the Lord," but rather "Come let us reason together."

EDWARD H. ROBERTS.

DONALD MACKENZIE

1882 - 1941

THE Faculty of Princeton Theological Seminary records with sorrow the death of the Reverend Donald Mackenzie, D.D., Professor of Biblical Theology, who died in Princeton on October 19, 1941, after a severe illness of some weeks, pre-health.

Dr. Mackenzie was born on May 30, 1882, in the Island of Lewis, Ross Shire, Scotland. After completing his preparatory studies in Nicolson Institute at Stornoway, he entered Aberdeen University and in 1905 received from this institution the degree of Master of Arts with highest honors in philosophy. From 1906 to 1909 he was Assistant Professor of Logic and Metaphysics in his *alma mater*, and later he also served for some time as Examiner in that department. In 1909 he was a student at the Universities of Halle and Berlin, and in 1910 he graduated from the United Free Church College in Aberdeen. That same year witnessed his ordination and his entrance upon the first of those four pastorates in his native land—Craigdam, Oban, Tain, and Aberdeen—to which he devoted eighteen of the thirty-one years that were to form his allotted span as a minister of the gospel. In the World War of 1914-18 he served as chaplain of a Scottish regiment in France.

He made his first visit to the United States when he came to deliver early in 1927, a series of lectures on the Elliott Foundation in the Western Theological Seminary at Pittsburgh. The impression he made was reflected in the comment published

in the Bulletin of that institution: "With his wide learning and accurate scholarship, he combines humor and interest in everyday life. His geniality quickly won the hearts of his audience, which steadily grew larger as the course proceeded." Soon thereafter he was elected to the Professorship of Systematic Theology in Western Seminary. During his tenure of this post—from 1928 through 1933—he won distinction not only as a teacher, but also as a preacher, a lecturer, an author, and a leader in religious conferences. In 1931 Washington and Jefferson College conferred upon him the degree of Doctor of Divinity, an honor that was duplicated three years later by his own University of Aberdeen.

Dr. Mackenzie was twice called to Princeton Seminary. In 1931, when an enlargement of the Department of Theology was under consideration, he was asked to become Professor of Dogmatic Theology. This invitation he declined; but when in May, 1933, he was elected to the Charles T. Halley Professorship of Biblical Theology, vacant since the retirement of Dr. Vos, he accepted the appointment, beginning his work in January, 1934. He brought to this chair a combination of exceptional talents and attainments: an incisive and energetic mind, thoroughly disciplined by the study of the classics and enriched by an intensive cultivation of the fields of philosophy and theology; the spiritual wisdom, the generous sympathies, and the broad knowledge of men and affairs that form one of the rewards of an extended pastoral

service; didactic gifts that betokened a keen insight into biblical truth, a sure grasp of the essential meaning of a text, a genuine concern for exegetical accuracy, and an easy command of clear, vigorous, and often most felicitous forms of expression; a forceful and magnetic personality, full of enthusiasm for his own sacred task and inspiring his students with a lofty conception of their vocation as ministers; and a noble Christian character that with its rugged strength and genial friendliness was an impressive and winsome embodiment of the faith that he professed and that he delighted to interpret and inculcate. It is not surprising that his classes cherished a high esteem and an affectionate regard for him.

In 1933 Dr. Mackenzie delivered the Sprunt Lectures at Union Theological Seminary in Richmond, Virginia. They were later published under the title *Christianity—The Paradox of God*. Among other products of his pen are his numerous scholarly articles in Hastings' *Encyclopaedia of Religion and Ethics* and in Hastings' *Dictionary of the Apostolic Church*. He was also a frequent contributor to *The Expository Times*.

In meetings of the Faculty Dr. Mackenzie was a helpful counselor. He could often make a valuable suggestion born of his intimate knowledge of theological education and Presbyterian methods and practices in his native Scotland. In debate he was positive, straight-forward, patiently sincere, advocating his opinions with a sturdy persistence, but always willing, after having liberated his conscience, to use his freedom by acquiescing in the will of the majority. In his judgment of students' delinquencies he might be severe,

but his kindliness and his desire to be fair were beyond question. He was ever ready to take his full share of the work of the several committees of which he was a member, and in these small groups his humor and geniality often turned an otherwise dull hour into a pleasant meeting.

The Faculty records its deep sense of the loss it has sustained in the death of this distinguished and beloved member. It expresses its gratitude for his staunch convictions regarding the Reformed faith and the Presbyterian polity; for his fidelity to truth and to duty; for all that he was enabled to achieve in his varied services to the cause of Christ; and for those traits of character that endeared him to his many friends.

And lastly the Faculty extends to Mrs. Mackenzie and her children the assurance of its sincere sympathy.

DR. MACKENZIE'S LAST MESSAGE TO HIS STUDENTS*

DR. Mackenzie's Seminary boys, who have so wonderfully demonstrated their affection for him, may like to know that almost his last clear conscious thought was of them and their chosen life-work.

All through his stay in Hospital his mind was deeply occupied, as it had been all his adult life, with his work as a Christian minister and teacher.

On his last Saturday, although desperately ill, he uttered from time to time, sentences from sermons and lectures, and his last long statement spoken with wonderful clearness and distinctness was a beautiful prayer of pastoral benediction such as he

* Taken down and prepared for the students by Mrs. Mackenzie.

had often given in his Scottish pulpits.

Then followed the words, "So much to do. So much to do;" and after a pause, "Tell the boys to be eident about it, eident about it." Then with a characteristic smile and gesture he explained eident means quick, quick and energetic. "Tell them to be eident."

When he lapsed into silence I repeated his favorite 23rd Psalm in the Scottish metrical version he loved so well.

"The Lord's my shepherd, I'll not want.

He makes me down to lie
In pastures green: he leadeth me
the quiet waters by.

My soul he doth restore again;
and me to walk doth make
Within the paths of righteousness,
ev'n for his own name's sake.

Yea, though I walk in death's dark
vale,

Yet will I fear none ill;
For thou are with me; and thy rod
and staff me comfort still.

My table thou hast furnished
in presence of my foes;
My head thou dost with oil anoint,
and my cup overflows.

Goodness and mercy all my life
shall surely follow me;
And in God's house for evermore
my dwelling-place shall be."

At the last words he smiled beautifully and murmured, "Under the open sky," either a reference to his last resting place as in the famous Requiem of another Scot, "under the wide and starry sky, dig the grave and let me lie," or more probably an allusion

to the number of times the psalm had been sung "under the open sky" in the glens and hillsides of Scotland by the hunted Covenanters.

"Perhaps you can sleep now," I said and recited quietly another favorite, the Second Paraphrase in the Scottish Bible,

"O God of Bethel by whose hand
thy people still are fed,
Who through this weary pilgrimage
hast all our fathers led.

Our vows, our prayers we now pre-
sent before thy throne of
grace.

God of our fathers be the God
of their succeeding race."

I got as far as the words,

"O spread thy cov'ring wings around,
till all our wan'drings cease,
And at our Father's lov'd abode
our souls arrive in peace."

And then about 11 p.m. he settled into the last brief peaceful slumber he was to know on earth, till he fell asleep in Christ about 7 p.m. next evening.

Dr. Mackenzie's work on earth is done. For you Seminary students it is just beginning,

"Tell the boys to be eident about it, eident about it."

We greatly regret to announce that since the last Bulletin was issued there have passed away two members of the Seminary Board of Trustees, both of them laymen William P. Stevenson, LL.D., and J. Willison Smith. An extended notice regarding each will appear in the next issue of the Bulletin, following the May meeting of the Board of Trustees.

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*Died October 19, 1941

